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THE

WORKS

OF

JAMES HERVEY, M.A.

LATE RECTOR OF WESTON FAVELL,
IN NORTHAMPTONSHIRE.

A NEW AND COMPLETE EDITION,
IN SEVEN VOLUMES.



VOL. V.

LETTERS.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, N^o 62, ST. PAUL'S CHURCH YARD.

M DCC XCVII.

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MDCCLXXVII.

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LETTERS

LETTERS

OF THE LATE

REVEREND MR. HERVEY.

LETTER I.

TO HIS SISTER.

On human Frailty, and on the Excellency of Virtue.

Lincoln College, Oxon. Sept. 16, 1733.

Dear Sister,

WAS there any Occasion to apologize for the serious Purport of this, it would be sufficient to direct you to the Date and the Time of its inditing; but I promise myself that to you any thing of this Nature will be unnecessary: For though we are in the very Prime and Spring of our Years, strongly disposed to admire, and perfectly capacitated to relish the Gaieties of Youth; yet we have been inured to moderate the Warmth of our Appetites, accustomed to anticipate in our Minds the Days of Darkneſs, and inceſſantly diſciplined into a Remembrance of our Creator. For my Part, I find no Season ſo proper to addreſs one of the principal Sharers of my Heart, one of my neareſt and deareſt Relations, as that I have at preſent choſe and

MISCELLANEOUS LETTERS.

made use of, when either an universal Silence composes the Soul, and calms every turbulent Emotion, or the Voice of Joy and Gladness speaking through celestial Musick, invites to adore the Wonders of our Redeemer's Love, touches upon the Strings of the softest Passions, and inspires the most sweet, most tender Sentiments.

As I was the other Day traversing the Fields in quest of Health, I observed the Meads to have lost that Profusion of fragrant Odours which once perfumed the Air, to be disrobed of that rich Variety of curious Dyes, which surpassed even *Solomon* in all his Glory. Not a single Flower appears to gladden the Sight, to bespangle the Ground, or enamel the barren Landscap. The Clouds that ere long distilled in Dews of Honey, or poured themselves forth in Showers of Fatness, now combine in Torrents to overflow the lifeless Earth, to bury or sweep away all the faint Foot-steps of ancient Beauty. The Hills that were crowned with Corn, the Vallies that laughed and sung under Loads of golden Grain; in a Word, the whole Face of Nature, that so lately rejoiced for the Abundance of her Plenty, is become bare, naked, and disconsolate. As I was continuing my Walk, and musing on this joyless Scene, methought the sudden Change exhibited a lively Picture of our frail and transitory State; methought every Object that occurred seemed silently to forewarn me of my own future Condition.

I dwelt on these Considerations till they fermented in my Fancy, and worked themselves out in such-like Expressions. "What! must we undergo so grievous an Alteration? We, whose sprightly Blood circulates in briskest Tides! We, who are the Favourites of Time, on whom Youth, and Health, and Strength, shed their selectest Influence! We, who are so apt to look upon ourselves as exempt from Care, or Pains,

“ or Troubles, and privileged to drink in the Sweets of
“ Life without Restraint, without Alloy! Must we
“ forego the Sunshine of our Enjoyments for any thing
“ resembling this melancholy Gloom! Must the spark-
“ ling Eye set in haggard Dimness? The lovely
“ Features and glowing Cheeks be obscured by pale
“ Deformity? Must soft and gay Desires be banished
“ from our Breasts, or Mirth and Jollity from our
“ Conversation? Must the Vigour of our Age fall
“ away like Water that runneth apace, and the blissful
“ Minutes of the Prime of our Years vanish like a
“ Dream? If this be our Case, in vain sure do we boast
“ our superior Felicity, in vain do we glory in being
“ the Darlings of Heaven. The inanimate Creation
“ droop indeed, sicken and languish, for a time, but
“ quickly revive, rejoice, and again shine forth in their
“ brightest Lustre: 'tis true, they relinquish, at the
“ Approach of Winter, their verdant Honours, but rest
“ fully sure of receiving them with Interest from the
“ succeeding Spring. But Man, when he has passed
“ the Autumn of his Maturity, when he has once re-
“ signed himself into the cold Embraces of Age, bids
“ a long, an eternal Adieu to all that's entertaining,
“ amiable, or endearing; no pleasing Expectations re-
“ fresh his Mind; not the least Dawnings of Hope
“ glimmer in to qualify the darksome Looking-for of
“ Death.”

I had not long indulged these bitter Reflections, be-
fore I espied a Remedy for those fore Evils which occa-
sioned them. Though I perceived all our passionate
Delights to be Vanity, and the Issue of them Vexation of
Spirit, yet I saw likewise that Virtue was substantial, and
her Fruits Joy and Peace; that though all Things came
to an End, the Ways of Wisdom were exceeding broad.
The Seeds of Piety, if implanted in our tender Breasts,

duly cherished, and constantly cultivated, will bud and blossom even in the Winter of our Days; and when White and Red shall be no more; when all the outward Embellishments of our little Fabric shall disappear, this will still flourish in immortal Bloom. To walk humbly with our God, dutifully with our Parents, and charitably with all, will be an inexhaustible Source of never-ceasing Comforts. What, though we shall sometimes be unable to hear the Voice of singing Men and singing Women; though all the Senses prove false to their Trust, and refuse to be any longer Inlets of Pleasure; 'tis now, dear Sister, 'tis now in our Power to make such happy Provisions, as even then, in those forlorn Circumstances, may charm our Memories with ravishing Recollections, and regale all our Faculties with the continual Feast of an applauding Conscience. What sweet Complacency, what unspeakable Satisfaction shall we reap from the Contemplations of an uninterrupted Series of spotless Actions! No present Uneasinesses will prompt us impatiently to wish for Dissolution, nor anxious Fears for Futurity make us immoderately dread the impending Stroke; all will be calm, easy and serene; all will be soothed by this precious, this invaluable Thought, that by Reason of the Meekness, the Innocence, the Purity, and other Christian Graces which adorned the several Stages of our Progress through the World, our Names and our Ashes will be embalmed, the Chambers of our Tomb consecrated into a Paradise of Rest, and our Souls, white as our Locks, by an easy Transition, become Angels of Light.

I am, with Love to my Brother,

Dear Sister,

Your most affectionate Brother,

JAMES HERVEY.

LET-

MISCELLANEOUS LETTERS.

LETTER II.

TO HIS SISTER.

On the Advantages resulting from Sicknefs and Affliction.

Lincoln College, Oxon. March 28, 1734.

Dear Sister,

IT is now a considerable Time since I enjoyed the true and real Pleasure of your Company. I say true and real, because my Fancy has often took its Flight to *Hardingston*, and delighted itself with the imaginary Conversation of you and my other dear Relations; I have frequently recollected, and as it were acted over again in my Mind, the many pleasing Hours we have spent together in reading holy and edifying Books, or discoursing on pious and useful Subjects. And methinks I should have been exceeding glad to have had the Satisfaction yet more improved, by receiving a Letter from you; which I am sure would have been full of the most tender Endearments of Love and Affection, and I hope would not have wanted Expressions of true Religion and Virtue; and could I but once see that, could I but observe ourselves not only dwelling together in Unity, but travelling Hand in Hand towards the heavenly Jerusalem, mutually encouraging and assisting one another to fight the good Fight, to lay hold on eternal Life, then should I greatly rejoice, then should I begin to live.

I hope I may now congratulate your perfect Recovery; however I am certain there is great Reason for Congratulation on Account of your being so choice a Favourite of Heaven as your frequent Sickneses, and often Infirmities speak you to be. Our gracious Father, though an indulgent Lover of all Mankind, seems to

MISCELLANEOUS LETTERS.

watch over you with more than ordinary Care and Concern, to be extremely desirous, nay, even solicitous for your Salvation. How does his Goodness endeavour by the repeated, though lightest Strokes of his Rod, to cure whatever is disordered, to rectify whatever is amiss in you? How studiously does he seek, by laying you on a sick Bed, to make you see yourself and all Things else in a true and proper Light: to point out to you your Frailties and Follies, your darling Lufts, and the Sins that do most easily beset you; to convince you that you are only a Sojourner here upon Earth, your Body a poor frail and corruptible House of Clay, your Soul a bright, glorious, and immortal Being, that is hastening to the Fruition of God, and to Mansions of eternal Rest; to discover to you the Vanity, Meanness, and contemptible Littleness of this World, and the Worth, the Importance, and amazing Greatness of the next. Do not then hold out against these kind Calls to Repentance and Amendment; do not resist such earnest Importunities, such sweet Solicitations. But suffer yourself by this loving Correction to be made great; great in Humility, Holiness, and Happiness. Humble yourself under the mighty Hand of God; and by a hearty Sorrow for your past Faults, and a firm Resolution of Obedience for the future; let this fatherly Chastisement bring forth in you the peaceable Fruits of Righteousness. Oh! let us dread, let us tremble, to reject any longer the Tenders of Grace, lest we awake at length his Justice, and draw down Vengeance upon ourselves: lest our Visitation be not in Love and with Kindness, but in heavy Displeasure and with Fury poured out: lest his next Dispensation be not a merciful Severity, but Indignation and Wrath, Tribulation and Anguish.

Sure I can't but admire that adorable Wisdom which has contrived all Things so evidently and so directly to your Advantage! Your late Illness has, I doubt not, begot

begot in you serious Thoughts and holy Dispositions, and these I flatter myself will be nourished by the Reception of the blessed Sacrament the following *Easter*. Let us, dear Sister, break off our Sins by Repentance—Let us amend our Lives, and begin from this very Instant to deny all Ungodliness and worldly Lusts, and live soberly, righteously, and godly in the present World. So shall we answer the good Ends of our Sickness—So shall we be meet Partakers of those holy Mysteries here, and enjoy an Inheritance amongst the Saints in Light hereafter.—And now I can't but acquaint you how earnestly I wished that you and others of my Neighbours (with whom I have discoursed upon this Subject) were giving devout Attendance to the Prayers and Praises that were offered up last *Monday* in your Church, as likewise how I should rejoice with exceeding great Joy, to hear that both you and they continue steadfast, or rather abound more and more in the Practice of this and such other religious Duties. And if you think the Desire of my Heart, and the Longings of my Soul are of any Weight with any of them, pray let them know how I hope, desire, and pray that we may be worthy Communicants, by an immediate forsaking of all wicked Ways and a thorough Amendment, as well as an unshaken Resolution to persevere and advance in that Amendment.

My kind Respects to all that you shall shew or read this Letter to, desire them not to forget me in their Prayers: let ** and ** know that I often think of them, and hope they sometimes remember me, and the Words that I have often spoke to them.

I am, &c.

JAMES HERVEY.

LETTER III.

*On the Last Day, on Pride, and on the right Improvement
of the Holy Communion.*

Lincoln College, Oxon. May 2, 1734.

Dear Sister,

FINDING myself in a writing Humour, and remembering that I had formerly promised you an entertaining Present, and being sensible of the Decency of introducing it with an Epistle; upon these Accounts I again set Pen to Paper and address you, notwithstanding you have so very lately received a Letter from me. By an usefully entertaining Present, I mean such an one as will improve and edify at the same Time that it diverts and delights; as will not only make you easy to yourself and agreeable to others, but also good and holy and wise unto Salvation. Now I scarce know any human Composition more likely to promote these excellent Purposes than this Poem of Dr. *Young's* on the Last Day. For being in Verse, and set off with all the Graces of Speech and Thought, it can't fail of charming as well the nice Ear as the sound Judgment; and as for the Subject, sure nothing can be more prodigiously pleasing, than to read of that happy Time which shall be the Beginning of a blissful Eternity; when our Redeemer by his mighty Power shall change our vile Bodies that they may be like unto his glorious Body, and translate us from a State of Corruption in the Grave to shine forth as the Sun in the Kingdom of our Father. And every one must own that the most engaging Persuasions to Piety and Holiness of Conversation are drawn from the Recompence of a future invaluable Reward; and that the most sovereign Preservative against all Ungodliness and worldly Lusts is the Terrours,

rours, the insupportable Terrours of the Lord. If therefore you would please yourself, refine your Taste, or have the Practice of Religion pleasing, instead of Plays, Ballads, and other corrupt Writings, read this almost divine Piece of Poetry; read it (as I have done) over and over, think upon it, endeavour to digest it thoroughly, and even to get by Heart the most moving Passages, and then I trust you will find it answer the Ends I purpose in sending it.

You will excuse me from exercising my poetical Talent, since there are already two Copies of commendatory Verses, and because I perceive such an Attempt will be either very absurd or very dangerous. For should I tack together a few doggrel Rhymes, this would be an Affront to you; whereas, should I succeed so well as to gain the Applause of my Readers, this I am sure would portend very great Harm, if not to you, yet most certainly to me. For what can portend greater Harm than the Words of Praise; which, though smoother than Oil, yet be they very Swords? What can be more destructive of that humble Mind which was in Christ Jesus, that meek and lowly Spirit which is in the Sight of God of great Price! I am so far from carrying on my versifying Designs, that I heartily wish I had never conceived any; that those Lines I sent to my Cousin ***** had either never been made, or that I had never heard them commended. Pride and Vanity are foolish and unreasonable in Dust and Ashes, and which is worse, odious and detestable before infinite Perfection and infinite Power. Oh! let you and I then dread whatever may administer Fewel to these worst of Tempers, more than the Poison of Asps, or the Pestilence that walketh in Darkness. Let us pray against seeking, desiring, or taking Pleasure in the Honour that cometh of Men. And if at any Time the flattering Tongue, that Snare of Death shall overtake us, let us instantly fly unto our Saviour,

Saviour, and complain unto our God; then let us remember; and remembering, let us acknowledge, that we are nothing, have nothing, and deserve nothing but Shame and Contempt, but Misery and Punishment.

I hope you was so happy as to receive the holy Sacrament this Easter, and I beg of you to be so wise as well to understand and often to consider what you then did. We gave up ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice to God: so that we must look upon ourselves as having now no longer any Right or Title to ourselves, but as our heavenly Master's sole Property; we may not follow our own, but must do his Will in all Things. We undertook to lead a new Life, to follow the Commandments of God, and to walk henceforth in his holy Ways; and this and whatever else we promised at that sacred Altar, we must endeavour to perform if we hope to enter into Heaven. Let therefore no Day pass without reflecting on the solemn Engagement we have made, and without examining whether we have acted up to it. Let us not imagine that we did the whole of our Duty, when we took the consecrated Elements into our Mouths, but be convinced, that we only as it were lifted ourselves afresh under our Captain's Banner, and that the Service, the Fight against his and our Enemies is to be hourly renewed, and constantly maintained even unto Death,

I am, &c.

JAMES HERVEY.

LET.

LETTER IV.

*Reflection on the Assizes.**Oxon. March 11, 1735.**Dear Sister,*

YESTERDAY the Judge came hither, and To-day the Assizes begin. I shall go to hear the Assize Sermon presently. This can't but put us in mind of that great Account we must all give before the Judgment-seat of Christ. How melancholy a Sight is it, to see a poor Criminal go up to the Bar! All he has is no longer his own; his very Life is in the Power of the Magistrate; and he is in great Danger of a speedy Death. And if this be so dreadful, how infinitely more dreadful will it be to appear before a more strict and awful Tribunal? The good Lord grant, that you and I may not be cast in that tremendous Trial! A Trial that will be undergone before Angels and God; upon the Issue of which our eternal Life will depend. Was I to wish a Wish for the dearest Friend in the World; it should not be for Gold, or Jewels, or Apparel; these Things are fading, and the Fashion of them passeth away: but it should be for a favourable Sentence in that last and great Day. Will not the Archangel shortly sound the Trump? Will not all the Dead come forth of their Graves, and the Ancient of Days sit? How valuable then will an humble and holy Life be! If you and I be found with the Wedding-garment on, we shall doubtless enter into the Joy of our Lord, never to die, never to grieve, never to be parted more. But if we should either of us be negligent in this Matter; if we should be surprised without Oil in our Lamps; Oh! the Fearfulness and Trembling that will come upon us! the horrible Dread that will overwhelm us! to think that we must be for ever

ever shut out of Heaven, banished eternally from the Presence of God, the Society of Saints, and the Fulness of Joy! If you or I were to be torn from our Kindred and our Father's House, and hurried away Captive into a foreign Country; there to be chained to the Gallies, or condemned to the Mines: How would this grieve both us and our dear Relations! how would it pierce our Souls as a Sword! If this be sad, (as certainly it is) alas! what will it be, to be everlastingly separated by the unpassable Gulf? for one to be caught up to Heaven, and there to be ever with the Lord; and for the other to be thrust down into Torments, and dwell with wailing and gnashing of Teeth? Dear Sister, let us consider this; and give all Diligence to make our Calling and Election sure; that when the Changes and Chances of this mortal Life are over, we may meet and live together in Glory everlasting. Which is and shall be the hearty Prayer of,

Your, &c.

JAMES HERVEY.

LETTER V.

On deriving Spiritual Instruction from Natural Things.

Dummer, May 7, 1737.

Good Madam,

PRAY be pleased to cast your Eye to the Bottom, and observe who it is that desires to bespeak you. It is one who knows himself to have been guilty of the most slighting Behaviour, and to have deserved in Return your greatest Disdain. If after you perceive his Name to be *Hervey*—that *Hervey* who was so lately and

so long in *London* without ever waiting upon Mrs. ***; without paying his Respects to her who merits so much the Esteem of every Christian; without any thankful Acknowledgment for her kind Wishes so often conceived, and her prevailing Prayers so often put up in his Behalf.—If, Madam, after you are informed of all this, you can bear to give the Remainder of the Paper a favourable Reading, I shall not only account myself highly obliged to your Good-Nature, but when I have an Occasion to put up an Affront, and to exercise Forgiveness, I will think upon it as a Pattern.

On *Sunday* I was called out by Providence from my own Flock, to preach at two strange Churches. They lay at a considerable Distance from each other, and from *Dummer*; so that in passing to them, and repairing again to my own Parish, I travell'd a good many Miles. All the way I went along I was entertained in the finest Manner imaginable; far more finely than mine, or, I may venture to say, than any Words can describe. I wish I had the glowing Colours, the accurate Pencil, and the masterly Genius of some first-rate Painter, that I might draw out, with as little Injustice as possible, the lovely LandscAPE, and make a Present, in some Degree, worthy your Acceptance. The Air was in its best Temperament; neither so hot as to infeeble or dispirit, nor so cold as to cause any uneasy Chillness. It was fit to recommend and set off the most agreeable Objects, and to be the Vehicle of Perfumes, not much inferior to Myrrhe, Aloes, and Cassia. I was in Company with a Gentleman of a clear Understanding, and a tolerable Share of reading; he had seen much of the World, and had a very deep piercing Insight into Things; he could talk judiciously upon most Topicks, and would sometimes bestow some Hints upon religious ones. So that when I was disposed for Conversation, I could have
imme-

immediate Recourse to one, who would refine my Taste, and improve my Judgment, if not minister Grace to my Heart. The Face of the Skies also conspired to render every Prospect compleatly pleasant, it was decked and diversified with silver-like Clouds; not such as were charged with heavy Rains, but such as prevented the Annoyance of one continued Glare, and changed the Sunshine frequently for a welcome Shade; such as served for a Foil to the unfullied ethereal Blue. Thus did God order all Circumstances so as to render our Ride exceedingly delightful. At our first setting out, we went over strong Ground; where no Seed was sown, and so no Fruit could grow. Its Uselessness was not owing to any Defect in Point of Fertility, but to a want of being manured.

Is not this the Case of many immortal Souls, who are born with blessed Dispositions, and bid fair for becoming eminent Saints, but are lost and spoiled for want of Care and Instruction? Oh! for faithful Shepherds to seek them, for industrious Husbandmen to cultivate them! Send Lord a Plenty of such to work in thy Vineyard, and to watch over thy Sheep! This coarse Beginning, though it had no Form or Comeliness in itself, yet tended to give an additional Verdure to the succeeding Scenes. So the bottomless Pit and the unquenchable Fire, though infinitely formidable, will create in the Elect a more tasteful Relish and Enjoyment of their heavenly Felicity. We made more Haste than ordinary to get away from this barren Spot. For why should any one tarry in such a Place, or frequent such an Acquaintance, where all that occurs is vain and unprofitable? Where nothing truly beneficial can either be imparted or acquired? The sooner we are delivered from such a Situation, the better; no Departure can be abrupt, no Flight precipitate. When we were advanced
a little

a little farther, we entered upon a large Enclosure. Here were all the Footsteps of a commendable and successful Industry. The Wheat was in the Blade, and sprang up with a plenteous Increase, and in goodly Array. It was not choaked with Weeds, nor embarrassed with Thistles, but like a clean and even Mantle covered the Plain; a present Credit, and likely to be a future Comfort to its Owner. This suggested to me the Value of a diligent Hand, that Portion which it is in every one's Power to bequeath to himself. All the Affairs of the Slothful are like the Mountains of *Gilboa*, on which there was no Dew, neither Rain, nor Fields of Offerings. But where there is Prudence and Discretion to contrive, and a steady Fervour to execute, there whatsoever is undertaken will, in all Probability, prosper. By a Spirit of Management, even the Wilderness may be brought to bud and blossom as a Rose: and was there such a Spirit in the Professors of Religion, it would prompt them to be, like *Dorcas*, full of good Works; or, like the great Apostle, continually aspiring after fresh and higher Measures of Perfection. We should be frugal of our Time, careful of all our Talents, and most laudably covetous of every Grain of Improvement in Piety. We held on our Course, admiring still as we went, the teeming Earth, the Infant Corn, and the pregnant Promises of a prodigious Harvest. This led me to muse upon one of the distinguishing Doctrines of Christianity, I mean the general Resurrection. It convinced me how perfectly possible it is with God to raise the Dead; it gave me also a Glimpse of that Perfection of Beauty, to which the Bodies of the Just shall rise. For a little while ago I beheld, and lo! the whole vegetable World was naked and bare, without any Ornaments, or so much as one amiable Feature, like some withered, wrinkled, deformed Hag. But now how charmingly it appears, and smiles, and shines! No Virgin is more gay and

and blooming, no Bride is better array'd or more sparkling. And if God so enlivens and cloaths the Grass of the Earth and the Tenants of the Field, how much more shall he quicken and ennoble our mortal Bodies, which we hope are the Temples of the Holy Ghost? Several of our dear Friends we have accompanied to the Grave: we saw with weeping Eyes their poor Bones deposited in the Dust. But henceforth let us dry up our Sorrows, they are not to perish, but to be purified in those gloomy Chambers. The Hour is coming when the Lord himself shall descend from Heaven, with the Voice of the Archangel, and the Trump of God. Then shall they hear the Almighty Summons, and spring from their Confinement like to a Roe, or to a young Hart upon the Mountains of Spices*. Then will they look forth from their dark Abodes as the Morning, fair as the Moon, clear as the Sun †: never more to return to Corruption, but to flourish in immortal Vigour and Youth. This is a pleasing Meditation, and deserves to be indulged, but at this Time it must give place to others. Our next Remove was to a Lane, set on either Side with lofty Trees and humble Shrubs. Here the Prospect was contracted, and we had nothing left to contemplate but our branching and leafy Mound. The little Boughs clad with a chearing Green were refreshing to the Eyes; and it was curious to observe, how every different Plant was decked with a different Livery. Here the Twigs were gemm'd with Buds just ready to open and unfold; there they were already opened into Blossoms, and garnished the pointed Thorns; so that they were very delicate to look upon, though dangerous to touch. Oh! the adorable Efficacy of the divine Voice! how powerfully and how lastingly it operates! God said once, Let the Earth bring forth; he spake

* Cant. viii. 14.

† Cant. vi. 10.

not twice, and yet how punctually does Nature obey this single Command! Several thousand Years are gone about, nor is its Force evacuated, impaired, or at all diminished. It endureth in full Authority to this Day, and is still a most binding Law to all the material World. O that Men would lay this to Heart, and learn a Lesson of Obedience from the inanimate Creation! All other Things continue according to their Maker's Ordinance, and shall Man be the only Rebel in the Kingdom of Nature? Shall Man alone make the Word of Omnipotence to be of none Effect? While our Sight was regaled in this Manner, a Sett of chiming Bells saluted our Ears with a solemn and serene Harmony. It had no great Diversity of Stops, nor artful Mixture of Notes, but sure it was most gladdening Music, and spoke a heavenly Meaning. It was calculated to inspire such a Joy as the Royal Psalmist felt, when he heard the acceptable Invitation of going up to the House of the Lord. On a sudden, when we were least apprehensive of it, the Wind wheeled about, and bore away the Silver Sounds. But it was only to bring them back again as unexpectedly, with the fresh Pleasure of a grateful Surprise. Here I thought of the sweet Influences of Grace, and wished for that happy Time, when the Visits of the blessed Spirit will be uninterrupted. Quickly the Lawns and Plains disappeared again, and we dived into a Wood. Numbers of sprightly Birds, hopping and singing among the Branches, solaced us as we passed. We thanked the pretty Songsters, and bid them go on to supply our Lack of Praise. But what most of all affected us, being altogether new, was the Warbling of the Nightingale. What a tuneful Throat has that charming Creature, and what an unwearied Use does she make of it! I myself heard her Melody in the Day-time, and I am told in the Night-season also she takes no Rest. How sovereign and undeserved is the Goodness of the Lord to the Children

of Men! The Pipe of this wakeful Chorister, though now so incessant in Thanksgivings, must soon be sealed up in endless Silence: while the Mouth of dull and ungrateful Mortals will be filled with everlasting Anthems. The Air was impregnated with Sweets, and without Money or without Price we breathed in such a delicious Fragrance, as far excelled the Powders of the Merchant *. This put me in Mind of some beautiful Lines of the great Milton's:

—Now gentle Gales
Fanning their odoriferous Wings, dispense
Native Perfumes, and whisper whence they stole
Those balmy Spoils.

The other recalled to my Memory Part of a divine Description, vastly superior to *Milton's*. "Lo, the Winter
"is past, the Rain is over, and gone. The Flowers
"appear on the Earth, the Time of the Singing of
"Birds is come, and the Voice of the Turtle is heard
"in our Land †."

Two of our Senses being so exquisitely gratified, we were in no Haste to leave the Place, though it was narrow, and afforded no other Prospect but the shining Canopy over our Heads. But as soon as we were emerged from this Sylvan Path, what Wonders presented themselves to our View: I think I was scarce ever more agreeably startled in my Life. We stood upon the Brow of a Hill, and underneath were Tracts of level Ground of an immense Circumference. The labouring Eye could hardly descry the utmost Bounds. The whole Scene, being parcelled out among a Variety of Tillers, and producing Variety of Fruits, was like a noble Piece of Checquer-work. The nearer Parts, and those distinctly discernable, were replenished with

* Cant. iii. 6.

† Cant. ii. 11, 12.

rural Riches. The Folds were full of Sheep, and of Lambs frisking by the Side of their fleecy Dams. The Valleys stood so thick with Corn, that they even laughed and sung. One Spot was not sprinkled, but seemed to be overlaid with a Profusion of Flowers, as the Roof of the Temple was with Gold; another was, as it were, enamelled, like an embroidered Carpet, with a well proportioned Distribution; some of them yellow as Oranges, some white as Snow, some tinged with a Border as red as Blood. The Towns and Villages interspersed here and there, looked like the tiny Tents of the fabled Fairies. Numberless other Beauties glanced upon my Sight; but as I had not then Leisure to examine them, so neither have I now Room to relate them. O that these, and all the Charms of the delightful Season, may lead up every Spectator's Thoughts to the inimitable Glories of Heaven. And while the Eye feasts upon them, let every Tongue acknowledge to the Honour of the all-creating God;

These are thy glorious Works, Parent of Good,

Almighty! thine this Universal Frame,

Thus wond'rous fair: *Thyself* how wond'rous then!

I am, &c.

JAMES HERVEY.

LETTER VI.

On the Character and the Duties of a Minister of the Gospel.

Dummer, June 29, 1737.

*My dear Friends, the Inhabitants of Collingtree, near
Northampton,*

I Received the Letter wrote in your Name, and signed with your Hands, and was very well pleased with its Contents. I am glad that you are all in good Health, and am obliged to you for retaining so honourable a Remembrance of an unworthy Youth. Your Desire to have a careful Clergyman settle among you is perfectly right and laudable. But I fear you make an over-favourable and mistaken Judgment, when you imagine *me* to be such an one, and pitch upon me for that Purpose. However, letting this pass: it is, I say, well and wisely done of you, to be solicitous in this Matter. For a Minister is a Person of the greatest Importance imaginable; his Office is of the most universal Concernment; and his Demeanour therein, of the most beneficial or prejudicial Tendency. *Beneficial*, if he be able, faithful, and watches for his Souls as one that must give Account. *Prejudicial*, if he be unskilful, unactive, and unconcerned about the spiritual Welfare of his People. The Things, that pertain to Salvation, and the Means of obtaining everlasting Life are lodged in his Hands. He is the Steward of the Mysteries of Christ, and so the Guardian (under divine Grace) of your best and most abiding Interests. If through Ignorance he mismanage, or through Idleness neglect this weighty Trust, it may be the Ruin of immortal Souls. Whereas, if he be both discreet and diligent in his holy Vocation, he may be the Instrument of the richest Benefits to those committed

committed to his Charge. His praying to God, and his preaching to them, may be attended with such a Blessing from on High, as will fill them with heavenly Wisdom; form to true Holiness; and fit them for the future Glory. Benefits these, not inconsiderable or momentary, but such as are great beyond all Expression, and lasting to Eternity. For these Reasons, it will be your Wisdom and your Happiness to procure a Pastor whose Life is exemplary; whose Doctrine is sound; whose Heart is warm with Zeal for God; and whose Bowels yearn with Compassion for Men. If your Bones were broken, or if you were brought to Death's-door by the Force of some violent Disease; you would not be content with the Prescription of a Quack, but seek out for the best Advice. If your Wives were in hard Labour; if the Children were come to the Birth, and there was not Strength to bring forth, you would not spare to ride for the most experienced Midwife. Oh! be as prudent and careful for the Salvation of your Souls, which endure for ever, as you are for the Life of your Bodies which is but as a Vapour. Remember, that you are sick of Sin, sadly disordered by sundry Corruptions, and must necessarily be cured before you go hence, and are no more seen. Remember, that you must be regenerated and born again, or you cannot enter into the Kingdom of Heaven. And be not willing to trust such Matters, which are of infinite and everlasting Moment, to the Management of any that comes next.

Now that you may be the better able to make a right Choice in this important Particular, I will lay before you two or three of the distinguishing Characters of a true Minister.—First, He has a tolerable Stock of Knowledge. Though not enough to explain all Mysteries, or to answer every perplexing Question, yet enough to make himself and his Hearers wise unto Salvation. He may be ignorant of many Things without

much Disparagement to himself, or Prejudice to his People; but he must be acquainted with, and able to teach others all that is necessary for them to know.— Secondly, He has not only some Understanding, but some Experience also in the Way of Godliness. He has learnt to subdue, in some Measure, the Pride of his Nature, and to be humble in his own Eyes, and not fond of Applause from others. He has broke the Impetuosity of his Passion, and generally possesses his Soul in Patience: or if upon some very ungrateful and provoking Usage, he cannot calm his Temper, yet he can curb his Tongue; and though his Spirit be ruffled, yet his Words will be gentle. He is most commonly meek after the Manner of his blessed Master, and will always return Blessing for Cursing, according to his holy Command. He has often looked into the Shortness of Time, and the Length of Eternity; he has weighed the Greatness and Richness of Heaven, with the insignificant and despicable Meanness of Earth; and discovers such a mighty Difference, as helps him to live above the World, even while he is in it. So that he is no Lover of filthy Lucre, no Hunter of carnal Pleasures, but his Hopes, his Desires, and all his Views of Happiness, are hid with Christ in God. He is courteous and condescending, and will stoop with the utmost Chearfulness to the lowest Person in his Parish. He will be affable and kind, and seek to please, not himself, but his Neighbours, for their Good, to Edification. But you must not expect to find him trifling or ludicrous; he will not preach to you on the Sunday, and play with you on the Week-days, but carry the Spirit of his Sermons into his ordinary Conversation. He will maintain an uniform Gravity of Behaviour, without suffering it to be frozen into Moroseness, or thawed into Levity. He will love his Parishioners, not for their agreeable Persons or amiable Qualities, but because they are re- deemed

deemed by the Blood of Christ. It will be his Business and constant Endeavour, I had almost said his Meat and Drink, to set forward their Salvation. That by their being made meet for the Inheritance of Saints in Light, his crucified Lord may see of the Travail of his Soul, and be satisfied. He will never forget the importunate Request of his Saviour, but those winning and commanding Words, Feed my Sheep, feed my Lambs, will be engraven upon the Tables of his Heart. To fulfil this earnest Request, and execute this last Charge of his dearest Redeemer, will be the fixed and invariable Scope of all his Designs. If at any Time he hits this desirable Mark, by bringing Home to the Fold any that have gone astray, he will be as glad as one that findeth great Spoils. To see the People of his Care persisting in Profaneness, Sensuality, and an unconverted State, will be the greatest Grief that he feels: but to see his Children walking in the Truth, mortifying their evil Affections, and growing up in Goodness as the Calves of the Stall, this will be his Joy and Crown of Rejoicing; better to him than Thousands of Silver and Gold. It is his Work to win Souls, and by the former of these Qualifications he is fitted for it, by the latter he is wholly devoted to it. And in order to prosecute it with the greater Success, he will, first, take heed to himself, that his Life be a fair and beautiful Transcript of his Doctrine, such as may remind Men of, and be daily reinforcing his Instructions. He will not bind the Yoke upon your Shoulders, till he has wore it himself; and should the Paths of Religion prove never so thorny, he will go first and beat the Way. As far as human Infirmities permit, he will strive to be unblameable and unproveable, that he may renew the Apostle's Challenge, "Be ye Followers of me, even as I am of Christ." Secondly, His Preaching will be plain; full of such useful Sense as may be edifying to the better learned,

and yet delivered in so easy a Manner, as may be intelligible to the Ignorant. It will not only be plain, but powerful also, if preceding Prayers and Tears, if Words coming warm from the Heart, and accompanied with an ardent Desire of being attended to; if to feel himself what he speaks, and so long that it may be felt by others, can make it such, he will declare the whole Will of God, without withholding or mincing any. Be the Truth never so disagreeable, contrary to your Profits, or contrary to your Pleasures, you will be sure to hear it. He will indeed shew it in as lovely a Light, and make it as palatable as he can, but nothing will prevail upon him to conceal or disguise it. Thirdly, He will not confine his Teaching to God's Day or House, but will exercise his Care of you every Day, and will bring it Home to your own Houses, whether you invite him or no. He will frequently visit you, and for the same End as he meets you at Church. Now, shall you like this Part of his Duty, or bid him welcome, when he comes on such an Errand? Nay, he will think himself bound to proceed farther, and to inquire into the State of your Souls, and your Proceedings in your Families; whether you are competently furnished with saving Knowledge? and are careful to increase it daily, by allowing a daily Portion of your Time for reading the Scriptures? What Virtues you are deficient in, what Vices you are subject to? What evil Tempers, what vile Affections, what unruly Passions are predominant in you, and want to be suppressed? Whether your Children are catechised, and your Servants instructed? Whether you are constant in Family Worship, and at your Closet Devotions? How you spend the Sabbath; whether you squander it away in impertinent Visits, idle Chat, or foolish Jesting; or whether you consecrate it to the better Exercises of Prayer, Praise, holy Discourse, Reading and Meditation?

tion? These, and other Points of the like Nature, he will examine into, and exhort you to amend what is amiss, no less than encourage you to persevere in that which is good. Nor will he exhort you once or twice only, but again and again, and hardly leave off till he has won your Consent. In Things that relate to himself, he will be easily said Nay; but when the great God insists upon Obedience, and a blessed Immortality will be lost by Disobedience, he will be instant in Season and out of Season; he will sollicit with unwearied Applications the important Cause, and press you to perform your Duty; as the poor Widow importuned the unjust Judge to avenge her of her Adversary; he will add to his Exhortations, Reproofs. His Eye will be open, and his Ears attentive to what passes in his Parish; and when any one walks disorderly, he will meet him as *Elijah* did *Abab* *; with a Rebuke in his Mouth. This I can promise, that he will not rail at, nor accost you with reproachful Words; but he will certainly set before you the Things that you have done. He will not defame you behind your Backs; but whether you be rich or poor, whether you be pleased with it or not, he will bear in Mind the Commandment of the Lord, and shew his People their Transgressions, and the House of *Jacob* their Sins †. He will tell you with Tenderness, but yet with Plainness, That such Courses are a sad and too sure a Proof, that Grace has not had its proper Work on your Souls, that ye are carnal, and have not the Spirit of Christ. So that a true Minister of the Gospel will be a constant Inspector of your Actions, a faithful Monitor of your Duty, and an impartial Re-prover of your Offences. He will guide you by his Counsel, and animate you by his Example, and bless you by his Prayers. If you be willing and obedient,

* 1 Kings xxi. 20. † Isai. lviii. 1.

he will conduct you safely through a troublesome and naughty World, and bring you to the Land of everlasting Felicity: but if you be perverse and obstinate, he will be a standing Terrour to your Conscience here, and a swift Witness against you hereafter; he will be the unhappy Means of increasing your present Guilt, and aggravating your future Account, and of making it more tolerable for *Tyre* and *Sidon* in the Day of Judgment, than for you.

And now, my kind and dear Friends, are you, upon second Thoughts, desirous of having such a Pastor placed amongst you? Shall you be glad to have the afore-mentioned Vigilance and Diligence exerted in the holy Function? Can you willingly submit to an Oversight so narrow, to Admonitions so incessant, to Corrections so close and particular?—If, after due Consideration, ye are willing; give me Leave to inform you, how ye may procure such a Man of God to come unto you, and take up his Abode with you. He is an exceeding great and precious Blessing to any People; too precious to be purchased with Money, and is the free Gift of God. So that the Way to obtain him, is to address yourselves to Heaven, and make Supplication to the Almighty. What cannot Prayer, fervent and believing Prayer do? I scarcely know any Thing that is above its Power, or beyond its Reach. Prayer has locked up the Clouds, and opened them again; made the Earth as Iron, and the Heavens as Brass; Prayer has arrested the Sun in his Race, and made the Moon stand still in her March, and reversed the perpetual Decree; Prayer has fetched down Angels from above, and raised up the Dead from beneath, and done many wonderful Works. In like Manner Prayer will get for you an useful and worthy Teacher; if he be ever so far off, this will bring him near; if he be never so averse, this will overrule his Inclination. Do you doubt

doubt of this? I own you would have good Reason, if you had nothing but my Word to support it. But what if God, who cannot lie, has testified and given you Assurance of the same? Why then, I hope, ye will be no longer faithless, but believing. Hear, therefore, what he himself has said by his own beloved Son, "Ask, and ye shall receive; Seek, and ye shall find *." Again, he saith, "If ye shall ask any Thing in my Name, I will do it †." Here you see the Almighty has passed his Word, and he, to whom all Things are possible, has pawned his Veracity, that he will not deny you the Request of your Lips. And dare you not trust the All-powerful? Can you have a better Security than his, whose Title is Faithful and True? The divine Promises are all immutable, stronger than the strong Mountains, and Heaven and Earth shall pass away, sooner than one Jot or Tittle of them shall pass unfulfilled. When ye desire a pious and able Minister, ye desire a good Thing, such as will be for the Honour and Glory of God to grant. Therefore, encouraged by this, and confiding on his most sure Promise, beg of the most High to give you a true Pastor and Shepherd for your Souls; one that may love you like *St. Paul*, rule you like *David*, teach you like *Samuel*, and lead you like *Joshua* to the heavenly *Canaan*: that blessed and blissful Country, where we all would be!

O God, great and glorious, infinite in thy Wisdom, and uncontroulable in thy Power! Thy Providence is over all thy Works; thine Eyes run to and fro through the Earth, to behold the Condition, and supply the Wants of thy Servants. Thou sentest *Moses* to deliver thy Children out of *Egypt*, *Philip* to instruct the ignorant Eunuch, and *Peter* to preach to the devout Centurion. Blessed Lord, who art the same Yesterday, and

* Matt. vii. 7.

† John xiv. 14.

to Day, and for ever, vouchsafe the same Mercy to us of this Parish, that we also may have a Teacher come from God. Grant us, thou Giver of every good Gift, a faithful Shepherd for our Souls; who may feed us in a green Pasture, and lead us forth beside the Waters of Comfort. One that may be wholly devoted to thy Service, and intent upon nothing but the due Discharge of his important Office; who may be a Light to our Paths by his godly Directions, and as Salt to our corrupting Souls by his unblameable Conversation. Let such a Minister, we beseech thee, be placed over us, as will watch for our spiritual Welfare; that will love us with an affectionate and parental Tenderness; that will cherish us, as a Hen cherisheth her Chickens under her Wings. One that may be able as well as willing to instruct us in our Duty, to whom thou hast revealed the wonderful Things of thy Law, and the glorious Mysteries of thy Gospel. Whose Lips may preserve Knowledge, whose Tongue may be continually dealing it out, and whose Mouth may be unto us a Well of Life. Whose Discourses may be Milk to the Babes, Meat to the Strong, and Medicine to the Sick. Who may have a skilful as well as a compassionate Zeal, and know how to divide rightly the Word of Truth, who may be an Example as well as an Exhorter, a Pattern as well as a Preacher, of every charitable Action, and every devout Temper. Under whose Guidance we may walk in the Ways of Peace and Piety, of Meekness and Humility, of Righteousness and Salvation; till we all come to the City of the living God, to an innumerable Company of Angels, and to the Spirits of just Men made perfect. Oh! grant us such a Priest, and cloath him with such Qualifications, and make thy chosen People joyful. Hear us most merciful Father, for his Sake, whose Sheep we are, who bought us with his Blood; who died for us on Earth, and maketh Intercession

tercession for us in Heaven, even Jesus Christ; to whom, with Thee, and the Holy Ghost, be all Honour and Glory, World without End. Amen.

LETTER VII.

TO HIS SISTER.

On attending public Worship; and on the Uncertainty of human Life.

Dummer, July 5, 1737.

Dear Sister,

I Hope *London* does not disagree with the Health of your Body, and I dare say it may be made serviceable to the Health of your Soul. There are precious Opportunities of going to Church, and worshipping the divine Majesty, every Morning and Evening, which I hope you do not slight, but embrace with all Thankfulness, and prefer before every other Engagement. If you was grievously sick, and even hard at Death's-door, you would be glad to have Recourse to any Physician: but if you heard of one that could not possibly mistake your Case, and would infallibly cure you, how eagerly would you fly to him? Sister, believe me, our Souls are sick of Sin, sick of Worldly-mindedness, sick of Pride, sick of Passion, and sundry other Disorders, which, if not speedily healed, will bring us down, not only to the Grave, but to the Torments of Hell. We have almost as little Taste, or Relish of holy and devout Exercises, as a sick and languishing Man has, for the strong Meats he loved when he was well; which is a plain, and too undeniable a Proof, that our better,

our immortal Part is sadly out of Order. Now at Church you may find a sure and never-failing Remedy for your spiritual Disorders. God's Grace is a sovereign Medicine, and in his House it is to be obtained. There he, like a most bountiful and beneficent Prince, stands ready to dispense the Help and Assistance, the enlightening and purifying Influences of his Spirit. Sure then, we who have such urgent, and immediate Need of them, shall not be backward to go, and with an humble Earnestness seek them. I say immediate; for since our Life is so uncertain, and we know not what a Day may bring forth, we ought to get our Work dispatched, and our Accounts ready without Delay. It is Evening now I write this; and I cannot tell whether this may not be the Night, in which I am to hear that amazing Cry, "Behold the Bridegroom cometh." I intend to direct my Letter to my dear Sister ****, and hope she will receive it safe; but I have no certainty, whether she be yet alive or no. For aught I know, her Soul may be standing before the Judgment Seat of Christ, and going to be fixed, if not already fixed, in an unchangeable eternal State. Her Body may be pale and cold, and stretched out in the Coffin; my dear Mamma and my Brothers taking their last Farewel, and giving her the parting Kiss; the Joiner just about to nail on the Lid, and hide her Face for ever from mortal View. Nay, she may already have been carried upon Men's Shoulders, and committed to the Dust, so that what I am inditing, may find her in the Grave. She may be sleeping in some Church-yard that I know nothing of, among Thousands of dead Bodies, never to awake, never to arise, till the Archangel's Trumpet sounds, and the Heavens are no more.—The very Imagination of this sudden Change, strikes a Damp upon my Heart; I hope it is not a Presage of what

has

has really happened; if it be, and if my dear Sister is a departed Spirit, I will henceforth labour to dress my Soul with Holiness, that it may be ready to go forth at a Minute's Warning, and give her the Meeting in another World. There, if my Sister and I shall be found to have minded, above all Things, the one Thing needful, and to be full of heavenly, spiritual and divine Tempers, she will be to me better than a Sister; and I shall be to her, better than a loving and affectionate

Brother, &c.

LETTER VIII.

On the Intercession of Christ.

My dear Friend,

I Received your kind Letter, and thank you for your affectionate Wishes. I endeavour not to be behind-hand with my People in this Exercise of Love. You are always on my Heart, and often, often mentioned in my Prayers. Especially, that you may be Partakers of the Holy Ghost, and feel all those saving Convictions, which are described by our Lord, *John* xvi. 8, 9, 10, 11. That you may be interested in the New Covenant; and enjoy all those precious Privileges, which were purchased for us by our dying Saviour, and are recorded by his Apostle, *Heb.* viii. 10, 11, 12.

Yesterday, in the Evening, two Gentlemen of the City came to visit me. Our Conversation was such, as I would have your's be. Such as was suited (if God vouchsafe his Blessing) to edify one another, and minister Grace to the Hearers. We talked of that infinitely condescending and gracious Friend of Sinners, who
came.

came from Heaven on Purpose to be crucified for us, and is returned unto Heaven on Purpose to intercede for us. The Intercession of our blessed Lord was the chief Subject of our Discourse, and is a most comfortable Article of our Faith. Because,

His Intercession never ceases.—He sitteth at the Right-hand of his Father, in an abiding Posture.—Other High-Priests are removed by Death; but he ever liveth to make Intercession for us.—We resign Part of our Time to sleep, and then lose all Attention to our own Interests; but he is the Keeper of *Israel*, who never slumbereth nor sleepeth.—We too frequently forget our God, and neglect to carry on Communion with him. But Christ has written our Names (worthless as they are) upon the Palms of his Hands; and, a Mother may forget her sucking Child, much sooner than he will discontinue his kind Concern for the weakest Believer.

His Intercession always prevails.—If *Moses* was heard, when he made Supplication in Behalf of *Israel*; if *Job* was not denied, when he petitioned for the Pardon of his three Friends; if *Elijah's* Prayer entered into the Ear of the Lord God of Hosts, when he requested for Rain upon the parched Earth; surely God's dearly beloved Son, will not be rejected, when he maketh Intercession for the Saints.—The Father loves him, infinitely loves him, and therefore hears him.—He has purchased whatever he asks; purchased it by his Obedience and Death, and therefore cannot but obtain his Suit.

Perhaps, you will inquire, what it is, that Christ prays for?—We are informed of this in *John xvii.* he prays, that we may be kept from the Evil, that is in the World, Verse 15.—That we may be sanctified through the Truth; sanctified through the Word of Scripture,

Scripture, Verse 17.—That we may be united to Christ, and have Fellowship with the Father by Faith, Fellowship with one another by brotherly Love, Verse 21.—That we may be made perfect in his Righteousness; presented without Spot through his Blood; and, at last, be with him where he is, to behold his Glory, and partake of his Joy, Verses 23, 24.

Should you be desirous of knowing, whether you are in the Number of those, for whom Christ intercedes? You may determine this important Point, by the following Questions.—Do you value above all Things, the Blessings for which Christ intercedes?—Do you join your own repeated and earnest Supplications to his Intercession?—And do you rely wholly upon Christ's unspeakable Merits, for the Acceptance of all your Prayers?—If so, be not discouraged; Christ is your Advocate with the Father. He died for you on the Cross, and pleads his meritorious Oblation for you on his Throne:

Is not this an inestimable Blessing? If *Hezekiah* desired the Prayers of *Isaiab*; if *Darius* desired the Prayers of the godly *Jews*; for himself and his Sons; how should we rejoice in having the Prayers of the exalted Jesus!—If we are tempted, let this be our Security, *Luke xxii. 31, 32.* If we fall into Sin, through the Infirmary of the Flesh, let this be our Refuge, *1 John ii. 1, 2.* If under Apprehensions of Death, or eternal Judgment, let this be our Consolation, *Rom. viii. 33, 34.*

I don't write out the Scriptures, because I would have you look them out, or even write them out with your own Hand. And may the blessed Spirit of God write them upon all our Hearts!—This will come to you, I hope; on *Christmas Eve.* You will talk of this Letter, and its Contents, to your Harvest-men. I

should be glad to be with you, and converse as we used to do, on Christ and the Kingdom of Heaven. None of my Flock, I hope, will be filled with Liquor, wherein is Excess; but be filled with the Spirit.—My kind Love to your Family, and all your Neighbours; particularly to your Brother *William*, whose Letter I shall answer by the first Opportunity.

Yours, &c.

LETTER IX.

On the Wonders and Varieties of the Creation.

Stoke-Abbey, June 19, 1738.

Dear Sister,

WILL you accept of another Letter from your loving Brother, who loves your better Part, and would fain be helpful to your immortal Interests? I think I wrote to you when at *London*; I know not what Acceptance that Letter found, but I can assure you it meant nothing but Good, spiritual Benefit, and everlasting Advantage to you.

I hope **** and **** are more easy with regard to me and my Welfare. My Disorder is a Languor and Faintness, a Feebleness and Inability for Action, which is increased or lessened according to the various Temperature of the Weather. I bless God Almighty, I am not deprived of my Appetite to Food, neither are my Bones chastened with Pain, so that many impute all my Complaints to a hippish and over-timorous Turn of Mind, to a distempered Imagination, rather than a disordered Body.

I write

I write this in a Pleasure-House of Mr. ****, situate upon a high Cliff, on the very Edge of the Sea. On one Side a vast Tract of Land extends itself, finely diversified by stately Trees, floating Corn, and Pasturage for Cattle. On the other Side rolls the great and wide Sea, where go the Ships, and where is that Leviathan, whom the Almighty Creator has made to take his Pastime therein. Which Way soever I look, I meet with Footsteps of the divine Immensity: I view thy great and marvellous Works, O Lord God omnipotent: I am encountered with ten thousand Arguments, to fear thy tremendous Power, and love thy diffusive Goodness. Oh! how safe are they, who have so infinite and mighty a Being for their Guard! how happy are they, who have so inexhaustibly rich a God for their Portion! But, how wretched, dear Sister, how miserably and emphatically wretched, who have such a one for their Enemy and Avenger! Oh! how can our feeble Frame, that shrinks at a little light Affliction, that is but for a Moment,—how can it bear the never-ending Vengeance of that prodigious Arm, which stretched out the Heavens, laid the Foundations of the Earth, and poured out the Waters of the mighty Deep!

I have been about twenty, or twenty-six Miles into *Cornwall*, and seen wonderous Workmanship of the all-creating God; ragged Rocks, roaring Seas, frightful Precipices, and dreadfully steep Hills. At *Biddeford*, a Market-Town, about fourteen Miles off, I am pretty well known, and am a little esteemed. It is strange to tell, but let it be to the Glory of God's free and undeserved Goodness, though I am worthy of Shame and universal Contempt, yet I find Favour, and good Understanding almost wherever I go.

Mr. ****'s House is situate in a fine Vale. It is an ancient Structure, built for the Use of religious

Reclufes, and has an antique, grave, and folemn Afpect. Before it is a neat Spot of Ground fet apart for the Ufe of a Garden, enriched with Fruits, and beautified with Flowers. This leads into a curious Sort of artificial Wildernefs made of Elms and Limes, planted in Rows, cut into Form, and uniting their Branches. In the Midft is a Fountain large enough to swim in, and a little Engine playing the Waters. On each Side are Arbours for Shade, in various Parts Seats for Reft; on the right Hand runs parallel to it a clear purling Brook replenifhed with Trout, on the Left a thick Grove hanging from the Side of a Hill: the one ferves for a watery Mound, the other is a leafy Shelter from the North Wind, and both, I think, greatly ornamental. This, you will fay, is pleafant; but how unworthy to be compared with thofe blifsful Manfions fitting up for the Righteous in the Heaven of Heavens! This, and if there be any other Spot a thoufand Times more delicate, is no better than a howling Wildernefs, if compared with the Regions of Paradife. I wifh my dear Sifter would earneftly feek for God's Grace to draw off her Affections from earthly Delights, and fix them there where real, fubftantial, and eternal Joys are to be found, *viz.* on the blifsful Vifion of God, and the Fulnefs of Joy that is in his Prefence for evermore.

Your, &c.

LET.

LETTER X.

*Advice to a new-married Couple.**Biddeford, Dec. 10, 1740.**Dear Sister,*

THOUGH I am so backward in my Compliments; I am most hearty in my Wishes, that your Husband and yourself may enjoy abundance of Happiness in the married State. I congratulate, late, but I shall ever pray, that you may find Blessings twisted with the matrimonial Bands; and not only live lovingly together, as one Flesh, but live holily together as Fellow-heirs of the Grace of Life.

I hope you will both remember the eternal World, which must very shortly receive you. That ere long the nuptial Bed must be resigned for a Lodging in the Grave; and the Ornaments of a sparkling Bride, be exchanged for the Dressings of Death. And if, under the frequent View of these serious Truths, you study to further each other in Faith and Holiness—Then will you be true Help-meets one to the other: then will you come together, not for the worse, but for the better: then may you trust, that when Death shall dissolve the Union below, Christ Jesus will bid it commence again above; and continue to endless Ages, in the Midst of unspeakable Delight.

Please to present my humble Service to the several Mr. ***, and Mrs. ***, that still remain in your Town, to Mrs. ***, and her Daughter; Mr. *** and his Wife, and Mr. ***. Remember me also in the kindest Manner to your poor Neighbours, particularly those, who have Mr. *'s Books. May God Almighty give them Grace to make a proper and practical

Use of them! May he sanctify the attentive and diligent Reading of them, to their Increase in Godliness, and in the Knowledge of our Lord and Saviour Jesus Christ!

When you see my *Collingtree* Relations and Acquaintance, salute them affectionately in my Name. I suppose you will soon see our Father and Mother, present my Duty to them. I should rejoice to see them again in the Flesh, before any of us go hence, and are no more seen. May the Father of our Spirits, and the Father of the Lord Jesus Christ, our Righteousness, prepare us for a happy Meeting in the Regions of Glory, and for the blissful Vision of his own adorable Self.

There is at *Biddeford*, and has been for a considerable Time, a Townsman of mine, a middle-aged Man, born at —, his Name is * * *. I little thought to find such a Person in these remote Parts. It puts me in Mind of Heaven, where People of every Kindred and Tongue, of all Nations and Languages, will form one general and glorious Assembly. May you and I, dear Sister, one Day be numbered with those Children of God; and have our Lot, our delightful and everlasting Lot, among the Saints.

I am, &c.

LETTER XI.

On the various Gifts of Providence.

Biddeford, July 7, 1741.

Dear Sister,

AFTER a very sultry Journey, I arrived safe at *Biddeford*. Here I have been one whole Week. At *Bath* and *Bridgwater* I made a considerable Stay. I tarried

carried at each Place a couple of Nights ; was entertained with Abundance of Civility.

There is a general Prospect of a plenteous Harvest. The Vallies stand so thick with Corn, as makes the Traveller rejoice, and the Husbandman sing. There is great Want and Scarcity of many Things, but there is Plenty of Fish. Now the dry Land is so barren, the Waters yield the larger Increase. It is observed, to the Glory of God's good Providence, that now Flesh is so dear, Fish is uncommonly cheap. Thus graciously does the Almighty, when he locks up one, open another Fountain of his Beneficence. During my Absence from *Biddeford*, a lusty Man, in the Prime and Vigour of Life, was carried 'off by my Father's Disorder. It is therefore distinguished Mercy, that our Father has enjoyed ; such as has been with-held from others, while it has been vouchsafed to him.

I am now far from my dear Relations. Friends I have indeed, but not one of my Kindred near me. Oh ! that God may be my Guide, my Protector, and my Portion here and for ever. If the Lord, the Lord Jesus Christ be my Shepherd, I shall lack nothing. Unworthy, altogether unworthy of such an inestimable Favour. I desire to lie at the Feet of his free unmerited Grace ; seeking what he is ready to give, though I, alas ! am most undeserving. And surely we have good Reason to hope, and the very best Encouragement to seek. For, if he gave his Life, and spilt his Blood for us, will he not much rather give us Pardon of our Sins, and Justification through his Righteousness ?

I hope my Brother * * * is in perfect Health. I wish him a seasonable and kindly Harvest ; and wish you both Abundance of Happiness ;

And am, dear Sister,

His and yours, &c.

LETTER XII.

*On Preaching the Mercy of the Saviour.**My dear Friend,*

I FIND you have had Mr. * * * among you lately; many I hope have found abundant Benefit from his Preaching, and you in particular. He is a shining Light, a choice and illustrious Ambassadour of Jesus Christ: what a Saviour of his divine Master does he shed abroad whenever he preaches! Such a Saviour, as many Corruptions cannot overcome, nor all the World suppress. *Biddeford*, I hope, has experienced this Saviour:—Methinks, I now see him in the Pulpit, and hear him lifting up his compassionate Voice like a Trumpet, and proclaiming the acceptable Year of the Lord. Methinks, I see him displaying the Gospel Standard, and his Tongue touched from the heavenly Altar, inviting Sinners to flock under his Shadow; crying, Come, ye simple ones, whom Satan has beguiled, and Christ shall give you Light; come ye wicked ones, whom Satan has enslaved, and the gracious Redeemer shall set you free; come ye that have been righteous in your own Eyes, forsake this Refuge of Lies, and enter into the Ark before the Rains descend, and the Floods come, which will sweep away every false Hope: Oh! lean not upon a broken Reed; build not upon the sinking Sand; but upon the Rock of Ages: the Foundation laid in *Zion* by the Hand of Heaven itself. Come unto Jesus, ye ruined and undone Sinners, for he has a tender Heart that is ever open to receive you; and an Arm that is omnipotent to save you. Indeed, my Friends, those that know Christ's Name will seek no other Saviour, nor desire any

any other Good ; all their Bones will cry out, Lord, unto whom shall we go, but unto thee, thou only hast the Words of eternal Life. They that know Christ's free Goodness, will put their whole Trust in him, and seek no other Way to the Father of Mercy, but through his Merit. This is their only Claim they have to make for their Acceptance, Christ died ; but for whom did he die, my dear Friends ? He gave himself a Ransom for all, he was lifted up upon the accursed Tree, and out of his Side, came a Fountain of Blood and Water, where every Sinner may bathe and be made clean. The awakened Sons of *Adam*, that feel their Miseries, see a Fulness of Merit in one Drop of that Blood, sufficient to atone for the Guilt of ten thousand Worlds. This fills them with great Comfort, although they are vile Sinners. What though they are loathsome Beggars taken from the Dunghill of Uncleaness, that are but now returning from the Highways and Hedges of every abominable Practice. What though they are as Beasts before God ; very Dogs, like that poor *Syrophenician* Woman, yet Christ's saving Kindness is so great and unbounded, that he casteth out none who come unto him. Here is Consolation for the trembling Sinner, though he has not a Grain of Worthiness in himself, yet, his Lord has infinite Treasures of unmerited Grace. They who believe that Christ shed his precious Blood for guilty Sinners, will chearfully put their Trust in this Atonement for Pardon. They will say, Oh ! they will often say with Gratitude glowing in their Breasts, and Tears in their Eyes ; Be it that my Sins are as the deepest Crimson Dye, and more in Number than the Hairs of my Head, yet the Blood of Christ cleanseth from all Sin, and washeth a filthy polluted Conscience whiter than Snow. With him there is not scanty, but plenteous Redemption. Be my Debts ever so great, ten thousand Times ten thousand Talents, yet the Agonies

Agonies of the once slaughtered Lamb, has paid it to the very uttermost Farthing. They who know his Righteousness, will put their Trust in it alone for Justification. If I had the Righteousness of a Saint, says one, Oh how happy should I be! If I had the Righteousness of an Angel, says another, I should fear no Evil: But I am bold to say, that the poorest Sinner that believes in Christ, has a Righteousness infinitely more excellent than either Saints or Angels: for if the Law asks for sinless Perfection, it is to be found in my divine Surety; if the Law requires an Obedience that may stand before the burning Eye of God, behold it is in Jesus my Mediator: should the strictest Justice arraign me, and the purest Holiness make its Demands upon me, I remit them both to my dying and obedient *Immanuel*; with him the Father is always well pleased, in him the Believer is complete. They who know Christ's Power will put their Trust in him for Sanctification of Heart and Newness of Life. Though Sin is rooted in my Soul, and riveted in my Constitution, yet Christ can purge it out. Though it were twisted with every Nerve of my Flesh, yet he can make the rough Tempers smooth, and the crooked Dispositions straight: the vile Affections, like Legions of Devils, he can root out, and fill every Heart with the pure Love of God; to which happy State of Soul may both you and I be brought while here below; that we may be made meet to ascend to that Habitation of God, where nothing unclean can enter.

I am yours sincerely, &c.

LET-

LETTER XIII.

*On a plentiful Harvest.**Bath.**Dear Madam,*

AT *Bath* I have tarried thus long, but propose to set forward for my Father's House, if I live till next Week; and if I have as good a Journey thither, as I had to this Place, I shall have Cause to be very thankful to that gracious Providence which blesses our going out, and our coming in; which protects us from Wrong and Robbery; from Evil, Accidents and Dangers, as with a Shield. I hope you, Madam, and Mr. * * *, are well; and should rejoice to hear of you both being Partakers of that which I wish you to enjoy; and none can be said truly to enjoy Health, but those who improve it to the Purpose; all others waste Health; embezzle it; squander it away; all but those who use it as a precious Opportunity of making their Calling and Election sure. We have had most delicate Weather for the Harvest; a Blessing, which I don't doubt has been vouchsafed to you as well as to us; an universal Blessing! and such as will prove very extensive. We shall feel the good Effects of it, all the Year round, when Winter freezes the Air, and turns the Earth into Iron, or buries it under Heaps of Snow. We shall be refreshed even then with the Productions of the fruitful Season. Oh! that our Hearts may be filled with Gratitude, as our Barns are with Plenty. The Harvest puts me in Mind of the End of the World; then our Bodies shall arise out of the Dust of the Earth, having lain awhile under the Clods and seen Corruption, they will then spring up incorruptible and immortal, an amazing Multitude,

titude, like the Blades of Grass, or the Ears of Corn, innumerable.

The Husbandman in Harvest, receives a Reward for all his Toil. The Labours of the preceding Year are amply recompensed by the rich Fruits of Increase. And the Consummation of all Things will be the great Retribution-Day; then the Christian receives the End of his Faith, even the Salvation of his Soul; then the Riches he has coveted, will be bestowed in the Favour of the seeing him who is immortal, invisible; whose loving Kindness is better than Life. He will see the Desire of his Soul, and the Fruits of his Saviour's Sufferings, and sit down everlastingly satisfied. The Husbandman rejoices in Harvest, this is his Time of Festivity and Delight. "They joy before thee," saith the Scriptures, "according to the Joy of the Righteous," they will look up and rejoice, to behold their Redeemer coming in the Clouds of Heaven, and all the Holy Angels with him; then will they look down and rejoice to see the wicked World burning, in which they were tempted; rejoice to see all their Enemies put under their Feet, and when the Doors of Heaven are left open, then shall they enter triumphantly into that City of the living God, and everlasting Joy will be upon their Heads, and reign with Christ for evermore. Into this exceeding great and eternal Bliss, I wish you, Madam, and your Husband, an abundant Entrance, and remain his and your, &c.

LET-

LETTER XIV.

On the Divine Benevolence.

Dear Doctor,

YOU need make no Excuse for recommending Mr. *** in his distressed Condition. I am pleased to see you so tenderly concerned for a Brother's Welfare; and I am glad you have used the Freedom of applying to me; seeing Divine Providence has put it in my Power to help a Disciple, a Child, a Member of Christ. I purposed to have given him ***, and to have lent him three; nor should I have been very rigorous in exacting the Debt, provided there was but little Ability to repay. But lest the Fear of not being able to repay, should create Anxiety in an honest Heart, and lessen the Comfort of a seasonable Supply, I make him a Present of the Whole; heartily wishing, that the same gracious God, who inclined a Stranger's Heart to bestow it, may also prosper his Endeavours to improve it. And if he often calls to Remembrance that Almighty Power and Goodness which made a few Drops of Oil at the Bottom of a Cruse, and a little Handful of Meal that was the gleanings of the Barrel, a lasting Support to the Prophet, and to the poor Widow, and her Son, I doubt not but that he will be enabled to fix his Dependence upon the same everlasting Father, for needful Success in Trading. So that by God's Blessing, I hope, this little Stock, frugally managed, may, through his kind Providence, put him in a Way of procuring Necessaries in this Wilderness, till he comes to the Fulness of the heavenly *Canaan*.

I think every Instance of Kindness shewn to us, or exercised by us, should enlarge our Apprehensions of

the Divine Benevolence. What is a Grain of Dust to the whole Earth? what is a Drop of Water to the great Ocean? or what are a few Days to the countless Ages of Eternity? Less, unspeakably less is all created Kindness, compared with the boundless Goodness of God in Christ Jesus. For by him we have Access to the Father, being reconciled by his Blood shed on the Cross. We are adopted and received into the Church, whereof Christ is the Head. Being thus in the Favour of God, he delighteth in hearing the Prayer of Faith, which those who believe in Christ daily put up to the Throne of Grace. Oh! how great is his Loving-kindness and tender Mercy. He is exalted, that he may have Mercy upon all that call upon him in Sincerity and Truth. He waited to be gracious. He giveth liberally, and upbraideth not, for past Ingratitude and great Unworthiness. Oh! how great are these Blessings which he giveth. Blessings, in Comparison of which, Silver is as Clay, and Gold as the Mire of the Streets. He giveth Grace and Glory, and no good Thing will he withhold from them who live a godly Life; from them who are accepted in the Beloved, and love him who first loved them. I shall add that charming Declaration of the beloved Disciple, and earnestly wish that we may learn by happy Experience, and feel in our Souls, what it means—"We have known and believed the Love that God hath to us." Let me beg my dear Friends to remember at the Throne of Grace,

Your affectionate Friend, &c.

LET-

LETTER XV.

On the All-sufficiency of the Saviour.

Weston-Favell, 1744.

*Dear ****

I Promised *** to send the Remainder of her Letter, in a few Lines to you. Either she may transcribe from you, or you from her, in order to compleat the little Essay.—I left off, I think, somewhere hereabouts.—*But spiritual Interests are infinitely more valuable.* For those, therefore, Christ will provide more abundantly: if they want Knowledge, he will not only give them his divine Word, but his enlightening Spirit, to lead them into all Truth.—If they are poor, he will give them the fine Gold of his Obedience: he will say to them as the Father said in the Parable, “Son, all that I have is thine.” Are they wounded? He will give them the healing Balm of his precious Blood; this will cure the Wound which Sin has made in the Soul; and make the Bones which have been broken, to rejoice. Are they naked? He will cloath them with the Robe of his own Righteousness; they shall appear before the God of Gods in the Garments of this their elder Brother. Are they weak? His Strength shall be made perfect in their Weakness; he will work in them both to will and to do of his good Pleasure. When they die he has provided a Flight of Angels to attend their departing Souls, and conduct them to his own compassionate Arms; he has provided Mansions of Glory, a House not made with Hands eternal in the Heavens, for their future Reception. He has provided a Fulness of Joy and Pleasures for evermore, for their final Portion and Inheritance.

Oh!

Oh! what ample Provision is here! this is indeed good Measure pressed down, and shaken together, and running over.—What can needy Creatures want, which Jesus does not supply? Justly was it once said by an eminent Believer, Jehovah Jireh *: let this be the Language of our Hearts in all our Needs.

The Hen comforts her Winter Brood; she screens them from the Inclemencies of the Weather. She spreads out her Wings, and forms a Canopy over them; this affords them a House to lodge in, and a Bed to sleep on; no Velvet is softer, no Blankets are warmer; here they are cherished and refreshed; here they find Heat when they shiver with Cold, are dried when they come dropping with Wet.

Jesus also comforts his poor People; he is called the Consolation of *Israel*: “Come unto me,” says the merciful Redeemer, “all ye that labour, and are heavy laden, and I will give you Rest; all ye that are weary, and I will refresh you.” He is afflicted in all their Afflictions, and is as ready to succour them, as a Man is to allay the Anguish of his own smarting Flesh. He is the good, the inconceivably good Shepherd, whose Bowels yearn with the tenderest Compassion, when his Lambs are fatigued or distressed; he even lays them in his Bosom.—Every Thing but Jesus speaks Terror, and creates Dismay to his little Flock. But this compassionate Shepherd leads them forth besides the Waters of Comfort. The World lays many a Snare for their Feet; the World persecutes and hates them. In the World they must have Tribulation; but Christ says be of good Cheer, I have overcome the World, and will make you Partakers of my Victory; because I have conquered, ye shall conquer also. The Law lays dreadful Things to their Charge; the Law is the Ministration of Con-

* The Lord will provide.

demnation;

demnation; the Law thunders out Threatenings: they are Rebels, says that righteous Law; they have transgressed my Precepts; they deserve to suffer all the Curses denounced against the disobedient and ungodly. But Christ gently whispers, be of good Courage, my People, take Sanctuary in your Mediator, I have answered all the Demands of the Law: if it requires Punishment, I sustained Torments unutterable; if it insists on Blood, I satisfied it with divine Blood; with every Drop of my Heart's Blood; so that there is no Condemnation to them that are interested in me. If it called for Righteousness, I submitted to its Authority; I performed every Jot and Tittle of its Commands, and thereby brought in a perfect and everlasting Righteousness. Lay hold on my Obedience; receive this from my free Grace, and the Law has nothing more to charge against you; for the Righteousness of the Law is fulfilled in them that believe, though the Devil tempts and distresses the Children of Jesus.—He not only tempts but accuses them, aggravating and calling aloud for Vengeance: cries down with them, down with them, even to the Dust. But Jesus graciously steps in, baffles the Accusation, arrests the Judgment, and says, I have died to save them from going into the Pit; for I have found a Ransom: if they have sinned, I have taken them upon myself; if they have multiplied Transgressions as the Stars of Heaven, my Father hath laid on me the Iniquities of them all. They are my redeemed Ones; they are bought with my Blood. I cannot lose my Purchase; if they are not saved, I am not glorified.

Such sweet Truths sent Home upon the poor Soul, must be very comfortable and restorative to the drooping Sinner; more refreshing and gladdening to the Conscience, than the Feathers of the Hen are to her feeble starving Brood.

Upon the whole, let us imitate the Chickens, by trusting in Jesus for all we want or wish; let us lean upon our Beloved in all our Progress through this Wilderness; expect to be furnished entirely out of his Fulness; look for Protection from his almighty Arm. Depend upon Provision from his inexhaustible Treasures; and for Comfort, from a growing Sense of our Interest in Him.

Let this be the habitual Language of our Heart.—Blessed Lord, I am weak and wretched, surrounded by a Multitude of Dangers, and defiled by a thousand Corruptions, Oh! defend me by the eternal Power. Let thy almighty Arm be ever over me. Let thy Holy Spirit be ever with me; never leave me to my Enemies; never give me up to my own Blindness and Impotency, for I flee unto thee to hide me: on thee I depend to break every Snare of Temptation that endangers me from without, to mortify every Seed of Corruption that pollutes me from within. I am poor and needy, blessed Jesus, do thou provide for me. Since I must one Day give an Account of myself to God; let thy Blood wash away my Guilt, and drown all my Transgressions. Since I must, ere long, stand before him whose Eyes are as a burning Fire, Oh! cloath me with the Robes of thy Righteousness, the Garments of Salvation, that I may be holy and blameless in his Sight. Since I must quickly die out of this miserable World, provide me an Entrance into thine own everlasting Kingdom; and while I continue in this World, provide me with Grace sufficient for me, that I may live like thine Elect, and adorn the Gospel of God my Saviour.

I am often distressed; misgiving Thoughts and Anguish of Mind, makes me hang down my Head like a Bulrush. Through Fear of Death, and Dread of eternal Judgment, my Joints are sometimes ready to smite one

against another ; but Oh ! holy, and most merciful Saviour be thou my Support. Pour the Oil of Gladness into my inner Man ; give me the Joy of thy Salvation : the Law condemns me, but do thou justify me ; my own Conscience writes bitter Things against me, but do thou whisper to my Soul, Be of good Cheer, thy Sins are forgiven thee. The roaring Lion often terrifies me ; but thou good and faithful Shepherd, let thyself comfort me. Let me know, and feel, that I am thine, and then nothing shall pluck me out of thy Hands.

This was wrote before my late Illness. You see from hence, that you my Friends at *Biadeford*, have been on my Thoughts, though they have not of late been addressed by way of Letter ; and I shall always say, that whether we are sick or in Health, the Lord Jesus Christ may be the Strength of our Hearts, and our Portion for ever.

I am, &c.

LETTER XVI.

On Praise, and the Almighty Power of Christ.

Dear —,

IT is our Duty continually to sing Hosanna to the King of *Israel*, who treadeth all Enemies under his Feet. He can tread them down like Clay in the Streets, or cast them out as Lightning from Heaven. Nothing is impossible to him ; they who know Christ's Faithfulness and Truth, will put their Trust in him ; they will hang upon him every Moment, as the feeble Child in the Arms of the indulgent Mother, for Grace to strengthen and enable them to withstand the Devices of

that Enemy of Souls, who is seeking every Moment to destroy the weak Believer, the Babes in Christ.—Satan says, with that wicked one in *Exodus*, I will pursue them with inconceivable Malice and Rage, I will overtake and tear them in Pieces like a Lion; I will lay ten thousand Snares in their Way, and if it be possible, bring them under the Dominion of Sin, and after that into the Damnation of Hell.—The Believer replies, thou wouldest effect this O thou Enemy of all Godliness. I know thou wouldest effect it with as much Ease, as a Feather is borne down by a sweeping Whirlwind, was I left a Moment to myself; but my Strength do I ascribe unto my incarnate God. The blessed Jesus has undertaken for my Security; he watches over me every Moment, and nothing can pluck me out of his Hands. He hath said, who shall disannul it, that Sin shall not have Dominion over me; he will preserve me by his Almighty Power unto Salvation. Let all my Adversaries know assuredly, that my Safety is not in myself.—But as the Hills stand round about *Jerusalem*, even so standeth the Lord round about his People, from this Time forth for evermore.

Whoever attempts the Ruin of a Soul, that is staid on Jesus, must wrench the Sovereignty from the Hand of Omnipotence, and cause unshaken Faithfulness to fail. So long as all Things in Heaven and Earth, and under the Earth, do bow, and obey the Lamb that was slain; so long as Christ is a God unchangeable, and faithful, that cannot lye, so long shall a poor feeble Worm that trusts in him, be secure from Apostacy and Perdition. Oh the Blessings, the Comforts that spring from a right Knowledge of Jesus! Richer Blessings I cannot wish! Greater Treasures I cannot enjoy nor possess. This, this alone is that Knowledge which *St. Paul* valued above all other Accomplishments or Acquirements, in Comparison of which, he counted all

Things else no better than Dross or Dung. Oh let my dear *Biddesford* Friends beg of the Father of Lights to send out the Spirit of Wisdom and Revelation, that I may be filled with the Knowledge of him, and of Jesus Christ whom he hath sent; and in return both they and you, my Friends, may be assured of the most hearty and repeated Prayers of

Your sincere Friend, &c.

LETTER XVII.

On publishing his Meditations.

Weston-Favell, November 16, 1745.

Sir,

IT is not easy to express the Satisfaction I received from your agreeable and useful Conversation this Afternoon. I rejoice to find, that there are Gentlemen of Genius, Learning, and Politeness, who dare profess a supreme Value for the Scriptures, and are not ashamed of the Cross of Christ. I congratulate you, dear Sir, on this Occasion; and cannot but look on a Mind so principled, and a Heart so disposed, as a very choice and distinguishing Part of your Happiness. Was I to frame a Wish for the dearest and most valuable Friend on Earth, I would earnestly desire, that he might grow daily in this Grace, and encrease in the Knowledge of our Lord and Saviour Jesus Christ. And when my Pen begs leave to assure you, that this is my unfeigned Wish for ***, it only transcribes what is deeply written on my Heart.

This brings the Dedication and the Preface, which are to introduce a little Essay, entitled Meditations

among the Tombs, and Reflections on a Flower-Garden, in two Letters to a Lady. I hope, Sir, in Consequence of your kind Promise, you will please to peruse them with the File in your Hand. The Severity of the Critick, and the Kindness of the Friend, in this Case will be inseparable.—The Evangelical Strain, I believe, must be preserved; because, otherwise, the introductory Thoughts will not harmonize with the subsequent; the Porch will be unsuitable to the Building.—But if you perceive any Meanness of Expression, any Quaintness of Sentiment, or any other Impropriety and Inelegance, I shall acknowledge it as a very singular Favour, if you will be so good as to discover and correct such Blemishes.

I hope, Sir, my End in venturing to publish, is an hearty Desire to serve in some little Degree, the Interests of Christianity, by endeavouring to set some of its most important Truths in a Light, that may both entertain and edify. As I profess this View, I am certain, your affectionate Regard for the most excellent Religion imaginable will incline you to be concerned for the Issue of such an Attempt, and therefore to contribute to its Success, both by bestowing your Animadversions upon these small Parts, and by speaking of the whole (when it shall come abroad) with all that Candour which is natural to the Christian, and will be so greatly needed by this new Adventurer in Letters, who is, &c.

LET-

LETTER XVIII.

On the Benefits of religious Conversation.

Weston-Favell, Nov. 19, 1745.

Dear Sir,

I Cannot forbear making my grateful Acknowledgements for your most obliging Letter. You could not possibly have imagined any Thing more agreeable to my Inclination, than the Proposal you are pleased to make of admitting me to your Acquaintance and Conversation. I accept your kind Offer, Sir, with Thankfulness, with Joy; and shall most gladly cultivate a Friendship, which is not only perfectly innocent, but remarkably elegant and improving. Especially, since you are pleased to permit the Discourse to turn upon those Points, which it is my Duty to study, and my Delight to contemplate. Nor shall I forget, how much I am indebted to your Condescension for this Favour; but shall always bear a respectful Sense of the distinguished Rank, and superior Abilities of my worthy Friend.

Indeed I am particularly delighted with such Interviews, as serve to enlarge our Knowledge, and refine our Affections; such as have an apparent Tendency to render us more useful in our present Stations, and to ripen us for future Happiness; such was that which I lately enjoyed in your Company. This is a Feast of Reason; a Feast of Truth; and, I must own, has Charms for me, infinitely superior to all the impertinent Amusements of modish Chat, or the mean Gratifications of the Bottle.

When I have been asked to spend an Afternoon with Gentlemen of a learned Education, and unquestionable

Ingenuity, I have fancied myself invited to take a Turn in some beautiful Garden; where I expected to have been treated with a Sight of the most delicate Flowers, and most amiable Forms of Nature: when, to my great Surprise, I have been shewn nothing but the most worthless Thistle, and contemptible Weeds. To one who has so often been disappointed, it must be peculiarly pleasing to find the Satisfaction which he has long sought in vain. This I make no Doubt of obtaining, if I may be permitted to be a third Person in the Interview, when you and Mr. *** sit together in social Conference.

I beg leave to return my Thanks for your ingenious Remark upon a Sentence in the Essay towards a Preface; and also to express my entire Satisfaction in your Motion for considering more attentively the spiritual Interests of the poor Patients in the Hospital. At present, it is undeniably plain, that much more assiduous and effectual Care is taken of their temporal, than of their eternal Welfare. With Pleasure I shall join in concerting some proper Method to rectify this Misconduct, and with a real Alacrity shall execute (as far as I shall be enabled) any Expedient which you shall judge conducive to the Recovery and Health of their Souls.

I almost repent, that my Pen has intruded, perhaps, in the midst of important Business, and stole so much of your valuable Time.—But now I have done:—and shall only repeat, what agreeable Views I form from the Prospect of our future Acquaintance, and what an Addition it will be to my Happiness to be owned, and regarded,

As, &c.

L E T.

LETTER XIX.

*Miscellaneous Remarks on the Bible.**Weston-Favell, Feb. 9, 1745-6.*

THANKS to you, dear Sir, for your kind Wishes. Blessed be the divine Providence, I am now able to inform you, that what you wish is accomplished. I have had one of the most agreeable Losses I ever met with; I have lost my Indisposition, and am, in a manner, well.

I send herewith the Poem on Christianity. The other Books, which you have been pleased to lend me, will follow by the first Opportunity. I read Mr. *Hobson's* Performance with Eagerness and Delight. What is wrote by a valuable Friend, has a kind of secret unaccountable Charm. It may not be preferable to other Compositions, yet, methinks, it pleases more.

I congratulate you, Sir, and my Country, on the good News received from the North. How do you like *Stackhouse's* History of the Bible? I am sure he has one Advantage, superior to all the Historians of the World. That the Facts he relates are more venerable for their Antiquity, more admirable for their Grandeur, and more important on Account of their universal Usefulness. I have often thought, that the Scripture is finely calculated to furnish out the most exquisite Entertainment to the Imagination, from those three principal Sources mentioned by Mr. *Addison*, the *Great*, the *Beautiful*, and the *New*. But what is this, compared with that infinitely noble Benefit of making us wise to Salvation, of making us Partakers of a divine Nature?

I am, &c.

LET-

L E T T E R XX.

Remarks on the Athanasian Creed and the thirty-nine Articles.

Weston-Favell, Dec. 17, 1745.

Sir,

I Admire your remarkable Regard for Truth, and that noble Greatness of Soul, which scorns to sacrifice Conscience to Interest, and cannot stoop to receive temporal Honours on such ignoble Terms. Your Conduct reminds me of a most amiable Peculiarity in the upright and religious Man's Character, as it is drawn by the inspired Writers; with which you cannot but be particularly pleased, as it so exactly corresponds with your own; such a one, says the royal Preacher, feareth an Oath; such a one, adds the sweet Singer of *Israel*, speaketh the Truth from his Heart.

The thirty-nine Articles I have more than once subscribed, and as I continue steadfast in the Belief of them, as you are pleased to ask my Opinion relating to some seemingly exceptionable Tenets contained in them, I most readily submit it to your Consideration; not, Sir, in the Capacity of a Casuist, who would attempt a satisfactory Answer to your Questions; but only under the Notion of a sincere Friend, who would freely disclose his whole Soul, and entertain no one Sentiment, but what should be communicated to a valuable Acquaintance.

"You are a good deal puzzled about the Equality of the Son with the Father in Athanasius's Sense."—I own, it is no Wonder, that we should be somewhat staggered at this mysterious Truth; especially if we indulge a wanton Curiosity, and inquire after the *Quomodeity* of the Doctrine, if nothing will content our
 busy

busy Minds, but a clear Comprehension of this Particular, they will never be brought to acquiesce in this Article. But, if they dare venture to believe the express Declarations of infinite Wisdom, and wait till a future State for a full Evolution of the Mystery, their Assent will soon be determined.

I once thought a very striking Proof of this scriptural Doctrine might be derived from the known Properties of a mortal Child, considered in Comparison with the Parent. Is not the Son as perfect a Partaker of all the constituent Parts of the human Nature as the Father? Are not the Children of this Age possessed of the same Endowments of Body and Mind, as their Fathers in the preceding Age? Whatever essential Excellencies belong to the one, may with equal Truth be predicated of the other. And if the Son, in this our inferior World, be in all Points equal to his Progenitor, why should we not suppose, that the glorious Son of God is equal in all Respects to his Almighty Father?

But I choose to forbear all such fond Endeavours, to explain what, to our very limited Apprehensions, is altogether inexplicable. I rather receive Scripture for my Teacher, and give up my Sentiments to be formed and conducted by that infallible Guide. In Scripture there are Abundance of Texts, which, in the most explicit Terms imaginable, assert the Son to be God. Now if he be God, he cannot have any Superior: Inferiority evidently destroys Divinity: Inferiority, in any Instance, is inconsistent with the Notion of a Supreme Being. So that every Text in Scripture which ascribes a divine Nature to the blessed Jesus, seems to speak all that *Athanasius* maintains, concerning the absolute, universal Equality of the Son with the Father.

In

In what Respects can the Son be supposed inferior? Are not the same Honours given to the Son, as are paid to the Father? The Psalmist mentions two of the incommunicable Honours which are due to the Supreme Majesty. Both which, he declares, are and shall be addressed to the Son; Prayer shall be made ever unto him, and daily shall he be praised. This adorable Person is the Object of our Worship throughout the whole Litany. In the Doxologies of our Liturgy the same Glory is ascribed to all the three infinitely exalted Persons of the Trinity. I take Notice of this, not as a conclusive Argument, but only to hint at the uniform Judgment of our Reformers on this important Head, and to point out their particular Care to inculcate, with incessant Assiduity, this Belief upon the Members of their Communion.—Are not the same Works ascribed to the Son, as are ascribed to the Father? God, the Sovereign and Supreme God, (according to the Periphrasis of a Heathen Poet, *Cui nihil simile, aut secundum*;) often declares his matchless Perfections, by referring Mankind to his astonishing Works of Creation. And is not the Son the Creator of the Universe? All Things were made by him, is the Testimony of one Apostle; and, he upholdeth all Things by the Word of his Power, the Deposition of another.—Is not the same incommunicable Name applied to the Son? Jehovah is allowed to be a Name never attributed, throughout the whole Scripture, to any Being, but only to the one living and true God, who only hath Immortality, who hath no Superior, none like him in Heaven or Earth. But this Title is the Character of the incarnate Son. If we compare *Moses* and *St. Paul*, we shall find that Christ is Jehovah, *Numb. xxi. 6.* with *1 Cor. x. 9.* This Argument, I think, is not common; and, I must own, has had a great Influence in settling my Judgment, ever since I was apprised of it.—Another
Proof

Proof was suggested in the Morning Lesson for the Day, *Isa.* xlv. 23. compared with *Phil.* ii. 10. It is the Lord in the Prophet, that infinitely wise God who manifesteth, even from ancient Time, the dark and remote Events of Futurity; who peremptorily declares, that there is no God besides him, consequently none superior in any Degree to him; yet this most sacred Person, who in the Prophet's Text has the Attributes of incomparable Perfection and unshared Supremacy, is, in the Apostle's Comment, the Redeemer.

I fancy all those Texts of Scripture, which seem to you, Sir, so diametrically opposite to this Doctrine, will, upon a renewed Examination, appear referable only to the Humanity of our Saviour. If so, they cannot effect the Point under Debate, nor invalidate the Arguments urged in its Support.

After all, I believe, here lies the grand Difficulty. Sonship, we take for granted, implies Inferiority. Sonship implies the receiving of a Being from another; and, to receive a Being is an Instance of Inferiority.—But, dear Sir, let us repress every bold Inquiry into this awful Secret; lest that of the Apostle, *αὐτὴν ἐωράκεν ἐμβατεύων*, be the lightest Censure we incur. What is right Reasoning, when applied to the Case of created Existence, is little less than Blasphemy when applied to that Divine Person, who is from Everlasting to Everlasting, the great I AM.—The Generation of the Son of God is an unfathomable Mystery. A Prophet cries out with Amaze, Who can declare his Generation? And if we cannot conceive it, how can we form any Conclusions, or determine what Consequences follow from it?—Here it becomes us not to examine, but to adore. If we know not how the Bones do grow in the Womb of her that is with Child, how shall we be able to state the Nature, or explain the Effects of a Generation,

ration, inexpressibly more remote from our finite Apprehensions?

Upon the whole; since the Scripture has given us repeated and unquestionable Assurances, that Christ is God; since common Sense cries aloud against the Absurdity of supposing a God, who has a Superior; shall we reject such positive Evidences of Revelation, and be deaf to the strongest Remonstrances of our Reason, merely because we cannot conceive, how the Sonship of the Redeemer can be compatible with an absolute Equality, in all possible Perfection, to the Father?

It need not be hinted to ***, That this Doctrine of the Divinity, consequently of the Equality, of the sacred TRI-UNE, is not merely a speculative Point, but has a most close Connection with Practice; and is admirably fitted to influence our Lives, in the most powerful and endearing Manner. That it is no less inseparably connected with the grand Blessings of Acquittance from the Guilt, and Delivery from the Bondage of Sin; Blessings of unutterable and infinite Value, without which the Children of Men are of all Creatures most miserable; which yet we cannot reasonably hope to enjoy, if any of those illustrious Persons concerned in accomplishing the great Redemption, be supposed less than Divine.

The 18th Article, you add, is “ *another Objection to me, which begins thus, They also are to be had accursed, &c.* ”—This, as you observe, seems harsh. Yet the Harshness is not ours, but the Apostle’s. I imagine, this is no more than a Transcript of St. Paul’s awful and solemn Declaration, transmitted to the *Galatian* Converts, and denounced against their corrupting Teachers. Be pleased, Sir, to peruse attentively that whole inspired Letter, and especially to consider, Chap. i. Verses 6, 7, 8, 9. Then permit me to appeal
to

to yourself, whether our Article professes any Doctrine, which is not clearly established in that most excellent Epistle; or whether our Church uses more severe Terms, than the Apostle thinks proper to thunder out, in that memorable Passage?—But might not this Doctrine have been palliated a little, or the tremendous Sanction somewhat softened? No; we must not add to, or diminish from, our inviolable Rule. A faithful Steward of the divine Mysteries, must declare the whole Will of God, in its full Extent and Latitude; together with the fearful Consequences of presumptuously opposing it, as well as the blessed Effects of cordially receiving it.

I am not surprised, that this Procedure startles some, offends others. *St. Paul* seems to have foreseen this Event; and therefore apologizes for himself, shall I say? rather declares his unalterable Resolution of persisting in this Practice; *q. d.* I am sensible, that such Teachings will be far from palatable to many of my Hearers; I am aware also, that to threaten the divine Anathema on every Opposer of this Doctrine, will be still more offensive. But shall I desist on these Considerations? Shall I accommodate the standard Doctrines of Heaven to the depraved Taste of the Age; or be solicitous to make them square with the favourite Schemes of human Device, only to avoid creating Disgust in some Minds? No, verily: I preach what unerring Wisdom has revealed, not what capricious Man has dreamed, (*απὸ γὰρ ἀνθρώπου περὶ τοῦ Θεοῦ*;) and therefore dare not vary one Jot or Tittle from my high Orders. My Business is principally to please God by a faithful Discharge of my Commission, not to ingratiate myself with Men, by modelling my Doctrine in Conformity to their Humours; (*ζῆλω ἀνθρώποις ἀρεσκείν*;) and therefore I must, I must deliver it, just as I received it.

But

But why do I offer to illustrate these Texts? Your own Meditations, I persuade myself, will discern, much more clearly than I can represent, that the Compilers of our Articles are no other than the Echo of St. Paul: or rather that they only set their Seal to the Doctrines of Christ, which he taught; and approve that Verdict of Heaven, which he has brought in. This Consideration will acquit them from the Charge of Harshness of Expression, or Uncharitableness of Sentiment.

Your Objections thus proceed. "*I believe that every one will be saved, who acts up to the best of his Knowledge.*"—I almost durst venture to join Issue with my Friend upon this Footing; and undertake to prove, from this very Position, the universal Necessity of believing in Christ for Salvation. Because, I think, it is indisputably certain, that there is no Man living who has in all Points acted up to his Knowledge. And if he has swerved, in any Instance, from his known acknowledged Duty, how shall he escape Punishment, without an Atonement? *Video meliora proboque deteriora sequor*, is what the most vigilant and upright of Mortals have at some unhappy Moments, felt to be true. If so, how shall they stand before that righteous God, who will not acquit the Guilty, without an Interest in the great Expiation.—But, I presume, your Proposition is to be taken in a more qualified Sense; it means, that those who sincerely, though not perfectly, in the main Course of their Life, and as far as the Infirmities of a frail Nature admit, act up to their Knowledge; that these shall be saved, even without their Application to the Merits of a Saviour. If this Opinion be true, I own, it must be very unsafe to subscribe our Articles.

When this Point is in Dispute, I apprehend, we are to confine it to those who live in a Gospel Land, where Opportunities of knowing the good Will of God present

sent themselves every Day, every Hour. As for the Heathens, who lie under unavoidable and irremediable Ignorance of the blessed Jesus, they are out of the Question. They, I think, should be remitted to God's unsearchable Wisdom and Goodness. There may be uncovenanted Mercies for them, which we know nothing of. It seems to be a daring and unjustifiable Rashness, for us to determine one Way or the other, with Regard to their final State. This, however, is plain from the Oracles of Revelation, that it will be more tolerable for those poor Gentiles in the Day of eternal Judgment, than for those inexcusable Infidels, who have heard and disobeyed, the glorious Gospel.—The Controversy then concerns those only, who have the Bible in their Hands, or the Voice of the Preacher sounding in their religious Assemblies every Sabbath-Day. These, dear Sir, I cannot think will inherit Salvation, though they act with ever so much Sincerity, according to their Knowledge, unless they add to their Knowledge, Faith.

Perhaps, what we call their Knowledge, is no better than downright and wilful Ignorance: the Light that is in them is Darkness. Perhaps, they never took any Pains to get themselves informed in the glorious Peculiarities of the Gospel. If so, their Conduct is one continued Disobedience to the divine Commands, which require us to seek for Wisdom as for hid Treasures; which charge us to search the Scriptures (*σπουδᾷ*) as narrowly, as industriously, as the Sportsman searches every Spot of Ground, beats every Tuft of Grass, in order to start the latent Game. In this Case, what we call their Knowledge, is really Blindness itself; and their Want of true Knowledge cannot be their Plea, because it is evidently their Neglect and their Sin.

But suppose these Persons have searched the Scriptures, and yet are persuaded, that there is no such

Need of a Saviour's Merits. Shall we condemn them in these Circumstances?—We do not presume to sit as their Judges, or to scatter at our Pleasure the Thunders of eternal Vengeance; we only declare, what Sentence is passed upon them by the supreme Dispenser of Life and Death. He has made it an adjudged Case: he has passed it into an irrevocable Law, That whoso believeth not in the Son of God, whosoever perversely persists in seeking some other Method of Salvation, and will not fly to that Redeemer whom infinite Wisdom has set forth for a Propitiation, this Man is condemned already.

—Will it be said? That a Man cannot help assenting to what he is thoroughly persuaded to be right. And if a Deist from his very Soul believes, that Morality alone is the Way of Life; and that the Notion of a Redeemer, to make Satisfaction, and procure Justification, is a religious Chimera; shall we blame such a one for following the genuine Dictates of the Mind? —I answer, still I answer, That we must abide by the Determinations of that sovereign God, whose Judgment we are sure is according to Truth. He has said, nor can all the Cavils and Sophistry in the World supersede the Decree, “He that believeth not, shall be damned.” Be not shocked, Sir, at the seeming Severity of the Doom. Rather let us be shocked, be greatly astonished, at the prodigious Hardiness of those more than steely Hearts, which can attend to such Terrors of the Lord, and not be persuaded to come to Christ; nay, what is enough to make Heaven and Earth horribly amazed, can hear of these Terrors, and yet regard them no more than a Puff of empty Air.

Nor will it extenuate the Crime of Unbelief, to alledge in Behalf of the Infidel, that he is actually convinced, in his own Conscience, that his Sentiments are right.

right. He may be so; and yet be inexcusably guilty notwithstanding. For is it not owing to his own Fault, that he has imbibed such Sentiments? Is it not through his own criminal Misconduct, that he has contracted such a perverse Habit of Thinking? Has he not indulged some darling Vice, which has clouded his Understanding? Or instead of obeying the great Mandate of Heaven, "This is my beloved Son, hear ye him;" has he not attended solely to the Arguings, Deductions, and Discernment of his own Reason, as his only Guide to heavenly Truth? A Drunkard verily thinks, (if he thinks at all) that he does nobly in committing Insults on quiet harmless People. But will his bare thinking, that he acts gallantly, acquit him at the Bar of Equity? Perhaps, in his present Condition, he cannot help fancying, that his Actions are becoming, and that he does well to be turbulent and outrageous; but though he cannot help the Effect, might he not have avoided the Cause of his Phrenzy? Methinks, this Comparison will hold good, if applied to the Case of many Scorners of the Gospel; who think contemptuously of Jesus Christ, and who really apprehend they do nothing amiss in depreciating his Obedience and Death. But I fear, they have brought upon themselves this deplorable Delirium or Intoxication of their Understandings, either by Voluptuousness and Debauchery, or else by Self-Conceit, and the most odious Arrogance of Mind; which, in the Estimate of the Holy One of *Israel*, is no better than spiritual Idolatry.

For my Part, I am assured, that God has vouchsafed us the Means of obtaining the Knowledge of himself, and of Jesus Christ, whom he hath sent; it is equally certain, that he has commanded us to acquaint ourselves with him, and be at Peace; it is no less undeniable, that whosoever seeks this inestimable Know-

ledge, by a diligent Application to the Scriptures, by a Child-like Dependence on the Teachings of the Divine Spirit, by humble Prayers to be led into all Truth, and by doing the Will of God, so far as he is acquainted with it,—whosoever seeks, by using these Means, shall find; shall come to the Knowledge of the Truth, and be saved. If therefore Persons are so negligent, as not to use these Methods; so audacious, as to contemn them; so haughty, as to imagine they have no Need of them; they may justly be given over to their own Delusions, and yet be most righteously punished as Suicides of their Souls.

But still it is pleaded in Vindication of the good-natured, civilized Infidel, That there is no Turpitude in his Life; that his Behaviour is every Way irreproachable.—As to the Turpitude of his Life, when compared with the Conversation of other Men, I have nothing to say. But surely, there is the highest Iniquity in his Principles and Conduct, when compared with the revealed Will of God; which is the only Criterion of Truth, the only Standard of Excellence. God has commanded all Men to honour the Son, even as they honour the Father; but these People protest against the divine Edict, and say, with those insolent Subjects in the Gospel, We will not have this Jesus to reign over us. God has solemnly declared, That all Mankind are become guilty before him; that by the Works of the moral Law, no Flesh living shall be justified; that there is no Mediator between God and Man, but the Man Christ Jesus; but these People maintain, in Defiance of this Declaration, that they themselves are able to make up Matters with their offended Creator, and can, by their own honest Behaviour, secure a Title to everlasting Felicity. God, of his superabundant and inconceivably rich Goodness, has given his Son,
his

his only Son to suffer Agonies, to shed Blood, to lay down an infinitely precious Life for them; yet these People, like those impious Wretches that crucified the Lord of Glory, deride his Agonies, trample upon his Blood, and though he has redeemed them, "they speak Lies against him *."—Let us see then a little Part of the Evidence summed up against the Spirit of Unbelief. It implies Stubbornness, which is as the Sin of Witchcraft; Rebellion, which is as Iniquity and Idolatry: it implies the most assuming Pride, which is an Abomination to the Lord: it implies the vilest Ingratitude, even amidst the most unbounded *Beneficence*, and the Voice of Nature has proclaimed *Ingratum si dixeris, omnia dixeris*.—Let the impartial Considerer decide, whether the Heart of these Persons be right before God; or whether their Conduct, when brought to the Test of that Word which is to judge them at the last Day, be so unblameable, as is frequently pretended.

Enough has been said of the two first Points; I fear, more than enough to fatigue your Attention. However, I now draw in the Reins, and promise not to put your Patience upon doing such tedious Penance any more.

There is another Expression in the Paragraph relating to the 18th Article, which, since you expect my undisguised Opinion, I cannot dismiss without a Remark. "*When the Scriptures say, that Men shall be saved through the Name of Christ, you suppose, Sir, they mean, that Christ made a general Atonement for original Sin.*"—Whereas, I apprehend, that such Texts import abundantly, I had almost said infinitely more. Thus much, I think, at least they must amount to in their Signification; that if we are saved from the

* Hosea vii. 13.

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Guilt of our Offences, it shall be only through the all-atoning Blood of the Lamb of God. If we are made acceptable to that awful Majesty who dwelleth in Light inaccessible, this our Justification shall be in Consideration of the Obedience and Righteousness of the beloved Son; if we obtain the Spirit of Sanctification, are enabled to deny all Ungodliness, and to live soberly, righteously, and godlily in this present evil World, it shall be through the Intercession of Jesus our great High-Priest, by whom alone the Holy Ghost is vouchsafed to unworthy polluted Sinners. All this I take to be included in that Word, of most rich and comprehensive Meaning, Salvation; and since it is affirmed, that we are saved by Christ, I should think, it must signify, that we obtain all these glorious and invaluable Benefits through that all-sufficient Mediator.

As to Christ's making an Atonement for original Sin, that surely was but one single Branch of his important Undertaking: Woe, Woe be to the Inhabitants of the Earth, if he did no more. Our actual Sins, the Sins of our Heart, the Sins of our Life, our Sins of Omission and Sins of Commission; and all these Sins, which are more in Number than the Hairs of our Head, heavier with horrid Aggravations than the Sand of the Sea, he bore in his own Body on the Tree. He was wounded for our Offences; he was bruised for our Transgressions; and the Lord laid on him (not only the innate Depravity, but) the actual Iniquities of us all.

Your next Objection lies against the 13th Article, namely, "*Works done before the Grace of Christ, are not acceptable to God.—Is the Meaning of this Tenet, you ask, that Men are made with a natural Incapacity of doing any Thing but sinful Actions?*"—I answer, this is not so properly the Meaning of the Article, as a most cogent Reason to establish it. Only let it be
stated

stated a little more clearly, and it is no inconsiderable Argument in Proof of the Doctrine. Men were not made by their Creator with this Incapacity, but they have brought it upon themselves by their own Fault. By their Original Sin they have contracted a most miserable Depravity, and have made themselves *προς παν εργον αγαθον αδοκιμους* *. Since therefore we can do no good Work, before we are renewed by the Grace of Christ, it seems to follow, That we can do no Work acceptable to God, till this Renovation take Place.—This you observe, does not seem so agreeable to Charity, as one could wish.—Worthy Sir, our Notions of Charity are not to be the Rule of the divine Acceptance either of Persons or Things. If the Doctrine be agreeable to the Declarations of unerring Wisdom, we are to admit it with all Readiness, and rather conclude, that we mistake the Nature of Charity, than that the Scripture mistakes the Terms of the Almighty's Acceptance and Favour.—You know, Sir, it is the express Voice of Scripture, that without Faith, it is impossible to please God; and till the Spirit of Christ be shed abroad in the Soul, it possesses no such sacred Principle as true Faith.—It is a favourite Apothegm of our Divine Master's, "That a corrupt Tree cannot bring forth Fruit." And are not all that spring from the Stock of fallen *Adam*, corrupt Trees, until they are engrafted into the true Olive-tree, and partake of his meliorating and generous Juices?—I shall only mention one more scriptural Oracle; an Oracle delivered not from *Delphos*, no, not from Mount *Sinai*, but immediately from Heaven itself: "This is my beloved Son, in whom I am well pleased." I have always thought these Words are to be taken in an exclusive Sense; as though the everlasting Father had said, I am well pleased with the

* Tit. i. 16.

apostate Race of *Adam*, only as they are reconciled through my beloved Son: uninterested in him, no Persons are the Objects of my Complacency; unrecommended by him, no Actions are the Subject of my Approbation. If this be the genuine Sense of the Passage, it will serve at once to confirm the Article, and to obviate the Objection derived from the Deficiency, and Remains of Pollution, that cleave even to the Performances of a Believer.

I am glad you have satisfied yourself with relation to the Article, which touches upon Predestination and Election. These are sublime Points, far above the Solution of our low Capacities. But, for my Part, I am no more surprized, that some revealed Truths should amaze my Understanding, than that the blazing Sun should dazzle my Eyes. That such Things are mentioned in the inspired Writings as real Facts, is undeniable. I should renounce my very Reason, if I did not believe what Omniscience attests, even though it should imply what is altogether inexplicable by my scanty Conceptions. And why should the incaverned Mole, whose Dwelling is in Darkness, whose Sight is but a small Remove from Blindness, why should such a poor Animal wonder, that it cannot dart its Eye through unnumbered Worlds, or take in at a Glance the vast System of the Universe?

Your Sense of the 20th Article is exactly mine.
 “ *The Authority you mention, is, in my Opinion, all the*
 “ *Authority which the Church, the Rulers and Governors*
 “ *of the Church, can reasonably claim, or regularly exer-*
 “ *cise, in Matters relating to Faith.*” These Rulers have Power, as you justly observe, to settle, in Conformity with what they conclude to be the Meaning of Scripture, the Nature and Extent of their own Creed; and none, I think, can fairly deny them a Right to deter-

determine, what Points of Belief shall be the indispensable Terms of enjoying Communion with their Society. But as for I know not what Privilege of interpreting Scripture, in such a Manner, as that it shall be Contumacy to examine, before we credit, or Heterodoxy and Heresy to controvert their Exposition; this is an Authority which I cannot allow to any Man, or Body of Men, now in the World. At this Rate our Faith would be built upon the Decisions of the Church, not on the Determinations of the inspired Word; and, consequently, be not of God, but of Men.

Could I have imagined when I set Pen to Paper, that it would have run such extravagant Lengths! Bear with my Prolixity, dear Sir, and excuse my Freedom; or, rather, if I have said any Thing in too free a Style, you must charge it upon your own Condescension and Candour, which have emboldened me to deliver my Sentiments without the least Cloak or Reserve.

But I must not, I dare not, close, without acting as becomes a Minister of the Gospel; without reminding my valuable Friend, that the Inspiration of the Almighty giveth Wisdom; that a Man can receive nothing, much less an Acquaintance with the Mysteries of the Redeemer's Kingdom, unless it be given Him from above. To this Fountain of Wisdom, and Father of Lights, let us make humble, earnest, daily Application. Then shall "we see the Things, that belong to our Peace;" and as it is most emphatically expressed by the sacred Penman, "*Know the Truth as it is in Jesus.*"

I am, &c.

LET-

LETTER XXI.

On the Divinity and Personality of the Holy Ghost.

Weston-Favell, Jan. 10, 1745-6.

Dear Sir,

HOW arduous, and how momentous, is the Task you have assigned me! A Sense of its Difficulty and Importance almost deterred me from venturing, so much as to attempt it. A cordial Friendship instigated, and a Consciousness of my own Incapacity checked, for some Time, my fluctuating Mind. At length the Bias inclined to the Side of the former; my Reluctance, urged by the Request of a Friend, gives way; and now I am fully determined.—Determined, to what? To enter the Lists against the Adversaries of the Trinity? More particularly to appear as the Champion for the Personality and Divinity of the Holy Ghost? With a View of resting the grand Debate on the Dexterity of this Pen? No; Sir, I form no such romantick Schemes; I renounce any such Undertaking; I am only determined to lay before you the Thoughts which have occurred, since I received your last Letter; and this, on the Condition of having them returned to the *Secrecy of my Closet*, after you have passed your Judgment, and bestowed your Corrections upon them.

In managing this Controversy, shall I say? Or rather in pursuing this Enquiry, it behoves us humbly to apply to the great Father of Lights for Direction. They shall all be taught of God, says the Prophet; this Promise we should humbly plead at the Throne of Grace, and in chearful Dependance on its Accomplishment, proceed to examine, with a modest and reverential Awe, the mysterious Points before us. Whoever rejects this

Key,

Key, and yet hopes to be admitted into the Treasures of heavenly Knowledge, acts altogether as imprudent a Part, as if he should expect to attain a masterly Skill in Mathematicks, and at the same Time neglect to inform himself of the first Principles of that admired Science. When a divine Person is the Object of our Consideration, then surely it becomes us, in a more especial Manner, not to lean to our own Understanding, but, like little Children, to rely on the Teachings of that all-wise Spirit, whose Nature, Dignity, and Attributes, we would devoutly contemplate.—You will, perhaps, take Notice, that I anticipate what is to be proved, and take it for granted, that the Holy Ghost is indeed God. I would only observe from this Remark, how naturally we wish, how almost unavoidably we conclude, that Person to be really God, who is appointed to lead us into all Truth.

Let us now, Sir, if you please, address ourselves to the Enquiry, whether the Holy Spirit is a real Person,—whether that Person is very God,—and, these Particulars being discussed, it may be proper to examine briefly the most material of Mr. *Tomkins's* Objections.—But to whom, to what shall we apply, in order to find the Satisfaction we seek? To Reason, and her naked unassisted Dictates? Hardly can Reason guess aright with relation to the Things that are before our Eyes; much less can she determine, with any Certainty, concerning the unsearchable Depths of the divine Nature, those *τα βαθύτατα Θεού*. We have in the Word of Revelation an infallible Oracle. To this let us direct our Search. To the Decision of this unerring Standard, let us inviolably adhere; however it may surpass our Comprehension, or run counter to our fond Prepossessions.

Here we may possibly ask, Is not the Spirit of God, by a common Metonymy, put for God himself?—I

own

own I have sometimes been inclined to hesitate on this Question. When it is said, "my Spirit shall not always strive with Man," and "grieve not the Holy Spirit of God;" I have never thought these Passages a sufficient Proof of the Personality of the blessed Spirit, though (if I mistake not) commonly urged in Support of the Doctrine. These, I apprehend, might fairly be interpreted of grieving God himself, and resisting the tender gracious Overtures of his Mercy. Conformably to that parallel Form of Speech, where it is said by the inspired Writer, "*Paul's Spirit was grieved,*" *i. e.* without all Dispute, *Paul himself* was inwardly afflicted.

Again; perhaps, the Spirit of the Lord may be nothing more than a particular Modification or Exercise of a divine Power resident in the Deity. For Instance, when it is said, in the prophetic Language, "Not by Might, nor by Force, but by my Spirit, saith the Lord:" or, by the evangelical Historian, "The Holy Ghost was upon him." Are not these Texts nearly equivalent, in Point of Signification, to those scriptural Expressions, "The right Hand of the Lord bringeth mighty Things to pass," "The Inspiration of the Almighty giveth Understanding." Is not this the Meaning of the former Passage. Not mortal Strength, but God's omnipotent Aid giveth Victory in the Battle, and Success in every Undertaking: and this the Import of the latter, the Communications of infinite Wisdom enlightened his Mind in an extraordinary Manner?

Were there no other Scriptures, which concerned themselves in this Debate, I should be ready to give up the Point. But there are several, which most strongly imply the Personality of the Holy Ghost, though they may not assert it in positive Terms. It is true, we meet with no such Terms as Personality in sacred Writ, but if we find the Thing signified, it is in Effect the same. No one can shew me the Word

Resurrection

Refurrection in the whole Pentateuch, but will any one presume to maintain, that this Doctrine is not to be proved from the Books of *Moses*? Our Lord's famous Reply to the ensnaring Interrogatory of the *Sadducees*, must for ever silence such a Suggestion. And this we may further learn from his Method of arguing, that it is not only proper, but our Duty to deduce Truths, by fair Consequences, which the Text may not explicitly speak.

Be pleased, Sir, to consider the Apostolical Benediction, "The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all." If we allow the Apostle to understand the true Import of Language, must it not follow from this Passage, that the Holy Spirit is a real Person, and distinct from the Father and the Son? Otherwise, would not the sacred Writer, ought not the sacred Writer, to have expressed himself in a different Manner; to have said rather, The Fellowship of his, or the Fellowship of their Spirit?—The Form of administering Baptism is another Text of this Nature: "In the Name of the Father, and of the Son, and of the Holy Ghost." It is evident; I believe, it is allowed by all, that the two first are real distinct Persons, and is there not equal Reason to conclude, that the last mentioned is a Person also? Suppose you should endeavour to distinguish three Persons in your Discourse, what other Language would you use than this?—I dare say, Sir, you are sensible, that One Scripture Proof, if plain in its Signification, and incontestible in its Evidence, is as valid, as decisive as one thousand. Because one such Proof bears the Stamp of infallible Wisdom and infinite Veracity. Therefore, was there no other Hint in all the inspired Volumes, but these pregnant Words which compose the Form of Baptism, this single Proof would be sufficiently satisfactory to my Judgment.

I shall

I shall take Leave to refer you to a few more Evidences, and transcribe only the following: "There are three that bear Witness in Heaven, the Father, the Logos, and the Holy Ghost, and these three are One." But this, we are told, is a surreptitious Text; foisted by the bigotted Espousers of a certain favourite Set of Doctrines.—The only Resource this of our Opposers, when their Case becomes desperate, when Conviction flashes in their Faces; when every other Subterfuge fails; then the Pretence of spurious, and interpolated Reading is trumped up. It is not to be found, they cry, in some very ancient Copy; perhaps, the *Alexandrine* MS. acknowledges no such Passage. But this I must be allowed to question: I dare not take our Adversaries bare Word; especially, since some of the declared Enemies of Orthodoxy are not the most exemplary for Truth and Integrity. However, granting that there may be no such Text in the *Alexandrine* MS. for my Part, I should not scruple to abide by the universal Testimony of all Editions, in all Countries, much rather than to give up myself implicitly to the Authority of a single MS. I should think it much more reasonable to conclude, that the Transcriber of that particular Copy, had, through Oversight, dropt some Sentence, rather than to charge all the other Copies with Forgery, and the Editions of all Ages with a gross Mistake. Consider, Sir, not only the apparent Difficulty, but the moral Impossibility of corrupting the sacred Books in that palpable Manner, which this Objection would insinuate; at a Time when every private Christian valued them more than Life, and spent no Day without a diligent Contemplation of them; at a Time, when each particular Sect read them constantly in their public Assemblies, and watched over the Genuineness of each Text with a most jealous Eye. Would it be an easy Matter to introduce a supposititious Clause into an ordinary Will,

after it had been solemnly proved at *Dollors Commons*, and one authentic Copy preserved in the Archives? If this is scarce possible, how much more unlikely is it, that any one should be able to practise so iniquitously upon the inspired Writings, when not one only, but unnumbered Copies were deposited in the most vigilant Hands, and dispersed throughout the World?

I shall only desire you to consult those other Scriptures, *Rom. xv. 16, 30. John xvi. 13, 14, 15.* which, without heaping together a Multitude of other Proofs, seem to put the Matter beyond all rational Doubt. In the last of those Places, you will take particular Notice, that the Writer speaks of the Holy Ghost in the masculine Gender. How could this consist with Propriety of Style, upon any other Scheme than ours? The Expression should have been *it*, not *He*, if the Holy Ghost were a divine Energy alone, and not a real Person. Nay, it is remarkable, that though Πνευμα be a Neuter, yet the Historian varies the Gender, and gives us a masculine Relative, *Ὅταν ἐλθῇ ἐκεῖνος, ἐκεῖνος ἐμὲ δοξάσει*; and on what Principles can this Construction be accounted for, or justified, but by allowing the Holy Spirit to be a Person? This, I think, is an Observation of some Consequence; and, therefore, accurate Writers should beware of using the Word *it*, and rather chuse the Pronoun *Him*, when speaking of this divine Being.

The mention of divine Being reminds me of our second Subject of Enquiry, *viz.* Whether the Holy Ghost is very God?—Here I should be glad to know, what Kind or Degree of Evidence will satisfy the Inquirers. If we are 'so far humble and impartial as to prefer the Declarations of an unerring Word, to the Preconceptions of our Mind; I think, there is most sufficient Proof afforded by the Scriptures. Whereas, if we bring not these Dispositions to the Search, it
will

will be no Wonder, if we are bewildered; if we are given up to our own Delusions; nay, it will be no incredible, no unprecedented Thing, for God to hide these Mysteries from such (in their own Opinion) wise and prudent Ones, while he reveals them to (Men endued with the Simplicity and Teachableness of) Babes.

Is that Being truly God, who is possessed of divine Attributes? This Question, I imagine, every Body will answer in the Affirmative. So that if it appears, that the Holy Ghost is invested with the incommunicable Attributes of the Deity, our Assent will be won, and our Dispute at an End.—Is it not the Prerogative of the all-seeing God, to search the Heart, and try the Reins? *Jer.* xvii. 10. and is not this the undoubted Prerogative of the blessed Spirit? *1 Cor.* ii. 10.—Is Eternity an Attribute of God, and of God only? *Deut.* xxxii. 27. *ο μόνος έχων αθανασίαν*, *1 Tim.* vi. 16. This is clearly the Property of the Holy Ghost, who is styled by the Author of the Epistle to the *Hebrews*, “The eternal Spirit,” *Heb.* ix. 14.—Is Wisdom, underived, essential Wisdom, a Character of God, called by the Apostle *μονος σοφος Θεος*, *Jude* 25. This is the illustrious Character of the Holy Ghost. “He is the Spirit of Wisdom and Revelation,” *Eph.* i. 17. In Consequence of which sacred Excellency, he is able to lead his People into all Truth.—Is Omnipresence a necessary Proof of Divinity? If so, the Holy Ghost challenges it upon this Claim; for thus saith the inspired Poet, “Whither shall I go then from thy Spirit,” *Psal.* cxxxix. 7.—Is Omnipotence a sufficient Attestation of the Godhead of the Holy Ghost? He that enableth Mortals to control the Powers, to alter the Course, to supersede the fundamental Laws of Nature; can He be less than the Lord God Almighty? Yet St. *Paul* declares, that his Ability to work all Manner of astonishing Miracles, for the Confirmation of his Ministry, was imparted

imparted to him by the Spirit. *Rom. xv. 19.*—If any farther Proof is demanded, be pleased to consider, with an unprejudiced Attention, that very memorable Passage, *Matt. xii. 31, 32.* Surely, from an attentive Consideration of this Text, we must be constrained to acknowledge, that the Holy Ghost is strictly and properly God. Otherwise, how could the Sin against him be of so enormous a Nature, so absolutely unpardonable, and the dreadful Cause of inevitable Ruin?—*St. Paul*, in his first Epistle to the *Corinthians*, (vi. 19.) addresses his Converts with this remarkable Piece of Instruction, “Your Body is the Temple of the Holy Ghost.” The same Apostle, writing to the same Believers, in his second Epistle, (vi. 16.) has the following Expression, “Ye are the Temples of the living God.” Who can compare these Texts, and yet be so hardy as deliberately to deny, that the Holy Ghost, and the living God are one and the same? Besides, if these two Scriptures, viewed in Conjunction with each other, did not ascertain the Divinity of the blessed Spirit, the very Purport of the Expression, “Ye are Temples of the Holy Ghost,” sufficiently evinces it. It is certain, that the very Essence of a Temple, or to speak in the Terms of the Logician, the *Differentia constitutiva* of a Temple, consists in the Residence of a Deity. The Inhabitation of the highest created Being cannot constitute a Temple; nothing but the Indwelling of the one infinite, almighty Lord God. Since therefore, the Indwelling of the Holy Spirit renders the Bodies of Christians Temples, it seems to be a clear Case, that he is truly God.—Another Text, a Text never omitted when this Point is under Debate, and a Text, in my Opinion, singly sufficient to give a final Decision to the Doubt, is in *Acts v. 3, 4.* where the Person stiled *Αγιον Πνευμα* in one Verse, is expressly declared to be *Θεος* in the next. Now, can we imagine, that an Evangelist, under the

Guidance of unerring Wisdom, could write with such unaccountable Inaccuracy as the Deniers of this Article must maintain? Were this Supposition admitted, I should almost begin to question the Inspiration of the sacred Books. At this Rate, they would seem calculated to confound the Judgment, and elude the common Sense of the Readers. For, to speak so frequently of the Father, the Son, and the Holy Ghost,—to speak in such Language as we always use in distinguishing various Persons,—to ascribe to them severally such Attributes as, by universal Acknowledgement, comport only with the supreme God,—nay, to call each Person by himself, distinctly, expressly to call each Person God and Lord.—Sure, if after all these Declarations, there be not three Persons in the one, incomprehensible Godhead; if each of these illustrious Persons be not very God;—what can we say, but that the Scriptures are inconsistent and self-contradictory Pieces.—So that, upon the Whole, we are reduced to this Dilemma, either to admit this absurd and impious Charge upon the Scriptures; or else to acknowledge the Personality and Divinity of the three Persons in the adorable Trinity.

But, perhaps, a curious Genius, that has been accustomed to enter deeper into the *Rationale* of Things; that thinks it beneath a sagacious Inquirer to credit, unless he can comprehend,—such a Genius may ask, with a kind of Amazement, How can these Things be?—Here I pretend to give no Satisfaction. Here I confess myself at a loss. I cannot conceive how the Principle of Gravitation acts, or what constitutes the Power of Attraction. If I cannot penetrate the hidden Qualities of a thousand common Objects, that daily present themselves to my Senses; no Wonder, that I should be unable to unravel the awful Secrets of the divine Nature; no Wonder that I should be incapable of finding out to Perfection that infinite Majesty, who dwells in
Light

Light inaccessible. Since the *το νυν* is attested by a Multitude of Witnesses from Scripture, let us be content to wait for the *το ποτε*, till this gross interposing Cloud of Flesh and Mortality flee away; until that happy Hour arrives, that desirable State commences, when we shall no longer see through a Glass darkly, but shall know even as we are known.

I should now proceed, according to the Ability which the great Source of Wisdom may please to bestow, to examine Mr. Tomkins's *Calm Inquiry*; but this is what my Time, claimed by a Variety of other Engagements, will not permit; and what, I presume, you yourself, tired already by a tedious Epistle, will very readily excuse. Hereafter, if you insist upon my executing the Plan, laid down in the Beginning of this Paper, I will communicate my Remarks (such as they are) relating to the fore-mentioned Treatise, with all that chearful Compliance, and unreserved Openness, which may most emphatically bespeak me, dear Sir,

Yours, &c.

L E T T E R XXII.

Proofs of the Divinity of Christ.

Weston-Favell, Feb. 11, 1745-6.

Dear Sir,

I Received your Ticket some Time ago, in which you desire me to consider some particular Passages of Scripture. After an afflictive Indisposition, which confined me to my Room several Days, I have examined the Texts you alledge. They relate, I find, to that

grand Question, which has lately been the Subject of our Debate, The Divinity of our Lord Jesus Christ.—I could have wished, that the Controversy had been brought to a satisfactory and happy Issue. Very unwilling to engage in it a second Time, I must beg Leave to sue for my *Bene decessit*, and resign the Management of so important a Dispute to incomparably more able Hands.—However, in Obedience to your Request, (*quid enim Amicitiae denegandum?*) I shall briefly lay before you my Opinion concerning those Portions of inspired Wisdom; and then proceed, in Pursuance of my Promise, to weigh, with Calmness and Impartiality, the most material of Mr. Tomkins's Objections.

“You observe, that the Father is never represented “yielding Obedience to Christ, or praying to Christ.”—I acknowledge the Truth of the Remark, and assign this clear and obvious Reason, because it was the peculiar Office of the second Person of the Trinity to humble himself, to unite himself to Flesh and Blood, and to be made in all Things like unto us, Sin only excepted. Had not the blessed Jesus been clothed with our Nature, and partook of our innocent Infirmities, we should never have heard any such Thing, as his yielding Obedience, or praying to another, greater than himself. This results not from his essential, but his assumed Nature. Nor is it at all repugnant to Reason, to be inferior in one Character, and at the same Time absolutely equal in another. His Majesty King George may be inferior to the Emperor, in the Capacity of Elector of *Hanover*; he may be subject to the Imperial Authority, as he is a Prince of the *Germanic* Body; and yet equal to the most illustrious Monarchs, obnoxious to no earthly Jurisdiction, in his nobler Quality of King of *Great-Britain, France, and Ireland*. This seems to be a very easy and natural Solution of the Difficulty. Whereas,
I think,

I think, I may venture to defy the nicest Metaphysician, or the most acute Casuist, to reconcile the Notions of Divinity and Inferiority. As well may Contradictions be made compatible. A God, who is inferior, is, to my Apprehension, a perfect Paradox. It is necessarily implied in the Idea of God, That he be, as our old Translation of the *Psalms* very emphatically and beautifully styles him, "The most Highest." Therefore, our Saviour, who often asserts his Claim to Divinity, declares, as an inseparable Consequent of this high Privilege, "All Things which the Father hath, are mine." Is the Father's Existence inconceivable and eternal? the same also is the Son's. Has the Father an unequalled absolute Supremacy? such likewise hath the Son.

But I see "*you have ready at Hand to object, My Father is greater than I.*"—(John xiv. 28.) Who are we to understand by the Person I? Doubtless, that Being who was capable of going and coming; who was sometimes in one Place, and sometimes in another; now with the Disciples on Earth, anon separated from them by a Translation into Heaven. And who can this be but the Man Christ Jesus; the human Nature of our Redeemer? The Attribute of limited Locality, determines this Point with the utmost Clearness. Why then should any one apply that Property to the Godhead of our blessed Master, which he himself so plainly appropriates to his Manhood?

This Text very opportunely furnishes us with a Key, to enter into the true Meaning of your next Quotation, 1 Cor. xi. 3. "The Head of Christ is God." Only let St. *John* be allowed to expound St. *Paul*. I ask this single Concession from my worthy Friend, (and sure it is no unreasonable one,) Let us agree to pay a greater Deference to the beloved Disciple's Comment, than to Mr. *Pierce's* Paraphrase, or the Interpretation of the

Arian Creed; then the Sense will be as follows: The Deity is the Head of the Mediator. As the Members are conducted by the Head, and subservient to the Head; so Christ Jesus, in his human Capacity, acted and acts in Subordination to the Godhead; obeying the Signification of his Will, and referring all his Administrations to his Glory. This Exposition, I imagine, the Context corroborates, and the Scope of the Apostle's arguing requires.

As for *Heb.* i. 8, 9. This Text affirms, in the most express Terms, That Christ is God, *ὁ θεὸς καὶ ὁ θεός*. And what can be a stronger Proof of his unrivalled Supremacy and Sovereignty?—But, perhaps, this may be one of those Places, in which, we are informed by our Objectors, the Word God signifies no more than a King or Ruler, consequently, does not prove our Redeemer to be God in Reality; and by Nature; but only to be complimented with this Appellation, in respect of his Office and Authority.—I believe, Sir, you will find, upon a more attentive Inquiry, that this subtle Distinction is contrary to the perpetual Use of the Scriptures. A very celebrated Critick observes, that wherever the Name ELOHIM (translated by the Apostle *θεός*) is taken in an absolute Sense, and restrained to one particular Person (as it is in the Passage before us) it constantly denotes the true and only God. Magistrates are indeed, said to be Elohim, in Relation to their Office, but no one Magistrate was ever so called; nor can it be said, without Blasphemy, to any one of them, Thou art Elohim, or God. It is also recorded of *Moses*, “Thou shalt be Elohim;” yet not absolutely, but relatively only, a God to *Pharaoh*, and to *Aaron*, i. e. in God's stead, doing in the Name of God what he commanded, and declaring what he revealed.—Besides, does not the Apostle in this very Chapter, Verse 10. address the following Acknowledgment to Christ, “Thou,

“Thou, Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands.” And is not the Work of Creation the unshared Prerogative and Honour of the Supreme God? This I am pretty sure of, it is the Prerogative of that God, to whom the Worship of the Saints, under the Old Testament, is directed; of that God, who has declared himself jealous of his Honour, and resolves not to give his Glory to another. *Melchisedec* made this illustrious Being the Object of his Adoration, “Blessed be the most High God, Possessor of Heaven and Earth.” “The Day is thine, and the Night is thine: Thou hast prepared the Light and the Sun;” was judged by the *Psalmist* one of the noblest Ascriptions of Praise which could be made to the Deity. *Jonah* has left us a Confession of his Faith, and an Abstract of his Devotion, in the following Words; “I fear the Lord, the God of Heaven, who hath made the Sea, and the dry Land.” Yet *St. Paul* assures us, that this great Creator and Proprietor of Heaven and Earth; this Object of divine Worship in all Ages of the ancient Church, is he—ο δι' αὐτῆς καθαρισμὸν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, Verse 3.—Now can we view the magnificent System of the Universe, the Immensity of its Extent, the vast Variety of its Parts, the inimitable Accuracy of its Structure, the perfect Harmony of its Motions, together with the astonishing Energy and Effects of its mechanic Powers,—can we contemplate this World of Wonders, and withhold ourselves a single Moment from ascribing the Glory of incomparable Wisdom, and matchless Perfections, to its Maker? Can we glance an Eye, or start a Thought, thro' that ample Field of Miracles, which Nature in all her Scenes regularly exhibits, and still conclude, that the Author of all takes too much upon him, when he advances the following Claim?

—————None I know

Second to Me, or like, equal much less.

MILT.

Possibly, our sceptical Gentlemen are ready to reply,
*"We are far from denying that Christ made the World;
 "but we suppose, that he made it only as a ministerial
 "Being; not by any Sufficiency of his own, but by a
 "Power delegated to him from the infinite Godhead."*—

But sure the Abettors of this Opinion never considered that emphatical Passage, *Παλὰ δι' αὐτοῦ, καὶ ἐκ αὐτοῦ ἐκτίσται* *. By whatever artful Evasion they may think to elude the Force of the former Expression, I cannot see what possible Escape they can contrive from the latter. It is plain from the philosophical Principles of an Apostle, that the Universe was formed by Christ as the Almighty Artificer, for Christ as its final End: and is not this a Demonstration, that Christ was not a mere Instrument, but the grand, glorious, self-sufficient Agent; the Alpha and Omega of all Things?

After all that has been said upon this Text, will it be intimated, that I have been partial in my Examination of it? That the Sentence, which most particularly favours your Opinion, and looks with the most frowning Aspect on mine, is passed over without Notice? Namely, where it is taught, That God anointed Christ with the Oil of Gladness above his Fellows †.—I reply, by owning, that these Words most undeniably imply Inferiority: they imply a State of Indigence, which wants something, it has not naturally; a State of Impotence, which receives from another, what it cannot convey to itself. Surely then, this Clause must, according to all the Laws of just Interpretation, be referred to that Nature which admitted of such Wants, and was subject to such Infirmities. To ascribe it to that Nature, which is characterized as God, would be

* Col. i. 16.

† Heb. i. 9.

almost as affronting to Reason, as it is to the Deity.— It is farther observable, that the very Expression limits the Sense to that Capacity of our Redeemer, in which others stood related to him as his Fellows. And can this be any other than the human?—Let me add one Word more, before I dismiss this Inquiry. Suppose I was to shift Sides in the Dispute, and turn the Tables upon the Disciples of *Arius*. Gentlemen, Since you take so much Pains to prove the Inferiority of our Lord Jesus Christ, permit me to try, if I cannot outshoot you in your own Bow. I will undertake to shew, on your own Principles, that he was inferior to Millions of created Beings. For this I have the positive and sure Evidence of Scripture, We see Jesus, who was made a little lower than the Angels*.—These Gentlemen, I verily think, would have so much Regard for the Honour of a Person on whom their everlasting All depends, as to answer with some becoming Spirit; you are to distinguish between what our Saviour was made occasionally, and what he was originally. Though his human Nature was taken from a Class of Beings lower in Dignity than the Angels, yet his nobler and more exalted Nature was greatly superior to them all.—Now, Sir, as we must have Recourse sometimes to this Distinction, our Adversaries themselves being our Judges and our Precedent, why should we not carry it along with us continually. Without it, a Multitude of Texts appear perplexed in their Meaning, and clash with other Scriptures; with it, they drop their Obscurity, are disentangled from their Intricacy, and harmonize intirely with the whole Tenor of sacred Writ.

“ *Another Scripture pointed out for Consideration is, 1 Cor. xv. 28.*” This, I confess, is a difficult, and admitting it was (to me at least) an unintelligible Passage,

* Heb. ii. 9.

may, directly repugnant to my Hypothesis—what would be a rational Procedure in this Case? To renounce my Faith, because I cannot reconcile it with one Scripture, though it stands supported by a copious Multiplicity of others? If, in debating on any Question, there be five hundred Ayes, and but one No, I appeal to the Conduct of the Honourable House of Commons, whether it be reasonable, that the Point should be carried by the single Negative, in Opposition to so vast a Majority of Affirmatives? However, the State of our Doctrine is not so bad, nor this Text so diametrically opposite to it, as to destroy all Hopes of establishing it with a *Nemine contradicente*.—The Apostle affirms, that, at the Consummation of terrestrial Things, when the State of human Probation ends, and the Number of the Elect is completed, “then shall the Son also himself be subject unto him that put all Things under him; that God may be all in all,” *i. e.* according to my Judgment, the Son, at the Commencement of that grand Revolution, will entirely resign the Administration of his mediatorial Kingdom: he will no longer act as an Advocate or Intercessor, because the Reasons, on which this Office is founded, will cease for ever; he will no longer as a High-Priest, plead his atoning Blood in Behalf of Sinners, nor as a King dispense the Succours of his sanctifying Grace, because all Guilt will be done away, and the Actings of Corruption be at an End: he will no longer be the Medium of his People’s Access to the Knowledge and Enjoyment of the Father, because then they will stand perpetually in the beatific Presence, and see Face to Face, know even as they are known.—I may probably mistake the Meaning of the Words; but whatever shall appear to be their precise Signification, this I think, is so clear as not to admit of any Doubt, that it relates to an incarnate Person; relates to him, who died for our Sins,

was

was buried, and rose again *. And can the Surrender of all Authority made by the Man Jesus Christ, be any Bar to his unlimited Equality as God?

"*You refer me to Psal. viii. 5. lxxxii. 1, 6. Exod. xxii. 28. and add, these Texts prove that God signifies in some Places King or Ruler.*"—I acknowledge, that the Word Elohim, in the aforecited Passages, signifies no more than Angels, Kings, or Rulers. But is this a Demonstration, that the Word Jehovah, the incommunicable Name, signifies no more than an Angel, a King, or a Ruler? This is the Conclusion our Adversaries are to infer: this the Point they are to make good, otherwise, their Attempts drop short of the Mark, fly wide from their Purpose. Because, it is plain from incontestable Authorities, that Jesus is Jehovah. This was hinted in a former Letter; and, if you please to compare *Isa. vi. 3.* with *John xii. 41.* you will find another convincing Evidence, that the Jehovah of the *Jews* is the Jesus of the *Christians*.—Besides, in all those Places, where the Term God is used to denote some created Being, invested with considerable Authority, or possessed of considerable Dignity, the Connection is such, as absolutely to exclude the Person, so denominated, from any Title to a divine Nature; whereas, when the Name God is applied to the second Person of the Trinity, it is connected with such Consequents or Antecedents, as necessarily include the Idea of Divinity and Supremacy. For Instance, when the Apostle recognizes the Deity of our Lord Jesus Christ, in those remarkable Words, *Rom. ix. 5.* "Who is God," lest this idle Piece of Sophistry should have any Room for Admittance, he adds a most determining Clause, "Over all, blessed for ever."—I have called it idle Sophistry, for really it is nothing else. Only

* 1 Cor. xv. 3, 4

observe the Process of the pretended Argument, and you yourself will allow it no better an Appellation. What is designed for the Argument runs thus: Because Rulers of Distinction have sometimes the Title of Elohim, therefore Jesus, who has the Title of Jehovah, is not very God, but only a Ruler of Distinction; or, the Word God, when necessarily determined by the Context to some subordinate Being, signifies a subordinate Being; therefore, the Word God, when necessarily determined by the Context to signify the supreme God, does not signify the supreme God, but only some subordinate Being.—These are the mighty Reasonings; such the formidable Artillery, with which the Adherents of *Arius* attack the Divinity and Equality of our Saviour. May the Arms of our foreign Enemies, and intestine Rebels, be made, in their Kind, of such Metal, consist of such Strength! and I may venture to address my Countrymen in *David's* encouraging Language, Let no Man's Heart fail, because of them.

I hope it will not be objected, that I have sometimes mistook the particular Point to be discussed, and confounded the Divinity of our Lord with his Equality to the Father.—I own, I have not been scrupulously careful to preserve any such Distinction, because I am persuaded it is perfectly chimerical. Whoever admits the former, grants the latter. The one cannot subsist without the other, or rather, they are one and the same Thing. To be equal with the Father is to be divine, and to be divine, is to be equal with the Father.—An inferior Deity, was a Notion that passed current in the Heathen World, but we have not so learned the divine Nature, as to adopt it into our Creed. It is a Proposition that confutes itself. The Predicate and Subject are self-contradictory. God certainly means a Being of incomparable, unparalleled Glory and Perfection.

fection. No one will dare to give a lower Definition of the Godhead. Yet this the first Term of the Sentence affirms, the second denies.—Whenever I hear the awful Word God, I form an Idea of a Being possessed of absolute Supremacy. Inferiority is altogether as inconsistent with my Apprehension of the Godhead, as a limited Extension is with Immensity. The Schoolmen's Maxim is strictly true when applied to the divine Nature, that his Properties and Excellencies, *Non recipiunt magis aut minus*.—Besides, Sir, is there not another apparent Inconveniency, another inextricable Difficulty, attending this superfine Distinction? Does it not suppose, instead of distinct Persons, distinct Beings, distinct Essences? That which is inferior cannot be the very same with its superior. Identity, in this Case, consists not with Inequality. The Consequence of this Tenet is Polytheism.

For my Part, I lay it down as an incontestable Principle, such as Reason and Scripture concur to establish, That whatever, whosoever is God, must be absolutely supreme.—I then proceed to examine, whether the divine Names, Attributes, Honours; those which are incommunicably divine, which flow from the divine Essence, which cannot comport with a finite Existence, but are the sole Prerogative of the unequalled God—whether these are in Scripture clearly ascribed to the sacred Person of the Son—if they are, my Reason requires me to believe that he is very God, and co-equal with the Father. My Reason, in her sedatest Moments, assures me, that Scripture cannot deceive, though I may be unable to conceive. My Reason declares, that I shall be a Rebel against her Laws, if I do not submit to this Determination of Scripture, as decisive, as infallible.

I am, &c.

LET-

LETTER XXIII.

On the Holy Ghost being the Object of religious Worship.

Wotton-Favell, March, 1745-6.

Dear Sir,

IN a former Letter, I considered, whether the blessed Spirit is really a distinct Person—whether this Person is truly and properly God—it appeared from a Variety of Scriptures, that both these Questions were to be resolved in the Affirmative.—These Preliminaries being settled, I would hope, with some Perspicuity of Reason, and Strength of Argument; I now proceed, in Consequence of my Engagement, to examine Mr. Tomkins's Objections against the received Custom of addressing divine Worship to this divine Being.

The Author, I freely acknowledge, writes with a great Appearance of Integrity; with a calm and decent Spirit of Controversy; and with a very plausible Air of Truth. As the Subject of his Inquiry is of the highest Dignity and Importance, as his Method of managing the Debate is, to say the least, by no Means contemptible, I cannot forbear expressing some Surprise, that none of the ingenious Dissenters, to whom the Piece is particularly inscribed, have thought proper to interest themselves in the Dispute, and either confute what is urged, or else (like Persons of that inviolable Attachment to the pure scriptural Worship, which they profess) recede from the Use of their allowed Doxologies.

For my Part, as I firmly believe it a proper Practice to worship the Son, as we worship the Father, and to worship the Holy Ghost, as we worship the other Persons of the undivided Trinity, I am so far from disapproving,

approving, that I admire our customary Doxology, and think it a very noble and instructive Part of our sacred Service. Noble, because it exhibits one of the grand Mysteries, and glorious Peculiarities of the Gospel; instructive, because it so frequently reminds the Worshipper of a Point which it so greatly concerns him to believe, and which is fitted to inspire the brightest, the strongest Hopes, of final, of complete Salvation.

But lest this Persuasion should be deemed the crude Production of early Prejudice, rather than the mature Fruit of sedate Consideration, we will very readily hear whatever can be alledged against it; and not willingly secrete one Objection, or misrepresent one Argument, occurring in the Enquiry.

“ Let it be supposed,” says our Author, “ that the Holy Spirit is one of the Persons of the Godhead; I still query, what Warrant Christians have for a direct and distinct Worship of this third Person in the Godhead,” (page 1.)—I should think, there can be no reasonable Doubt, whether Worship is to be paid to the Divinity. “ Thou shalt worship the Lord thy God,” is a Law of incontestable Authority, and eternal Obligation.—As for the Circumstances of Worship included in its being direct, this cannot alter the Case, nor render the Practice improper. According to my Apprehension, all true and genuine Worship is direct. If it be addressed to the divine Object at second Hand, it has more of the Nature of Idolatry, than Worship. Such is the religious Foppery of the Papists, who will not apply directly to the Father of everlasting Compassions, but adore God as it were by Proxy.—With Regard to the Distinctness of the Worship, this depends entirely upon the Scripture’s distinguishing their Persons. If this be clearly done, the Distinctness of Worship is properly authorized, and the Fitness of it follows

lows of Course. If the inspired Writers assure us, that the Father is God, this is a sufficient Warrant to pay divine Honours to the Father. If the inspired Writers affirm, that the Son is God, this is a sufficient Ground for ascribing divine Honours to the Son. If the same inspired Writers declare, that the Holy Ghost is God, we need no clearer Warrant, nor can we have a louder Call, to pay him our devoutest Homage.—In a Word, it is the Voice of Reason, it is the Command of Scripture, it is founded on the unalterable Relations of Things, That Worship, direct Worship, distinct Worship, all Worship, be rendered to the Deity.—So that the Divinity of the Holy Ghost, exclusive of any Apostolical Precept or Example, is an incomparably better Reason for ascribing divine Honours to this sacred Person, than the bare Want of such Precept or Example, can be a Reason to justify the Omission, or condemn the Performance of it.

I am no Advocate for implicit Faith in any human Determination or Opinion. Should I see whole Sects, or whole Churches, in a glaring Error, such as I can prove from Scripture to be palpably wrong, and of pernicious Tendency, I would make no Scruple to remonstrate, dissent, and enter my Protest. But in a Case, which Mr. *Tomkins* himself (page 2. line 19.) allows to be of a dubious Nature; where I have no positive Proof from God's holy Word, that the Practice is unlawful, or improper; I cannot but apprehend, that it becomes a modest Person, diffident of his own Judgment, to acquiesce in the general, the long continued Usage of all the Churches.—This is urged by an inspired Writer as a forcible Motive for rejecting a Practice, and why should not I admit it as a Motive of Weight for adhering to a Practice? We have no such Custom,

Custom, neither the Churches of God *, was an Apostolical Argument. And, in an Instance, where we are not precluded by any Prohibition of Scripture, I think, the Reasoning is equally conclusive, if changed to the Affirmative, We have such a Custom, and the Churches of God.—Was I to settle my Opinion, and adjust my Conduct, with Regard to such a Point, I should be inclined to argue in the following Manner: I cannot bring one Text from the sacred Writings, which forbids the Usage; and as it is unanimously practised by devout Persons of almost every Denomination; as it has been the received, the uninterrupted Practice of the Christian Church for more than a thousand Years; who am I, that I should disturb the Peace, or separate myself from the Communion of the Church, for a Procedure, which such Multitudes of excellent Persons maintain to be consonant, and which I cannot prove to be contrary, to the Sense of Scripture? Who am I, that I should fancy myself to have more of the Mind of God, than the whole united Church of true Believers, eminent Saints, and illustrious Martyrs?

“ But there is no Precept for this Worship in Scripture,” (Page 1.) And Dr. Owen affirms, “ That a divine Command is the Ground (he means, I presume, the only Ground, or else the Quotation is nothing to our Author’s Purpose) of all Worship.” (Page 25.)—Dr. Owen’s Character, I own, is considerable, as well as his Assertion peremptory; but yet I cannot prevail on myself to submit to his *ipse dixit* as an Oracle, nor reverence his Judgment as infallible.—I would ask the Doctor, What divine Command the Heathens ever received to worship the blessed God? I know of no verbal or written Precept. But they saw their Warrant included in their Wants, they perceive their Obligation

* 1 Cor. xi. 16.

resulting from the divine Attributes.—Will Dr. Owen maintain, That no Worship was expected from the Pagans? That they had been blameless, and acted according to the Principles of their Duty, if they had withheld all Acts of Veneration from the Deity? No, surely, St. *Paul*, in declaring them faulty, for not worshipping the Almighty in such a rational Manner, as was suitable to his pure and exalted Nature, clearly intimates, that it was their Duty both to worship, and to worship aright. It is not said by the Apostle, though it is the Consequence of the Doctor's Position, that they ought to have refrained from all Worship, and not have meddled with Matters of Devotion, till they received an authentic Warrant from Revelation. The inspired Casuist grounds his Duty, in this Particular, upon the eternal Power and Godhead (*Rom. i. 20.*) of the supreme Being, which were discoverable by the Exercise of their Understandings, and from a Survey of the Creation.—In Conformity to the Apostle's Sentiments, I should rather place the Foundation of religious Worship in the Glories, the Mercies, the unfearchable Riches of the Almighty Majesty. These, together with the Relation which dependent Creatures bear to this all-producing, all-sustaining, infinitely beneficent God, are the grand Warrant to authorise Addresses of Adoration. These are Reasons prior to all express Revelations, and would have subsisted, if actual Commands had never been given. If this be not true, what will become of all Natural Religion?—Scripture, indeed, has declared explicitly the binding Nature of these Motives; Scripture, like a sacred Herald, had promulged what God fore-ordained, what Reason had decreed, what necessarily flowed from the Habitudes of Persons and Things. Or, to represent the Point in another Light, The Perfections of the Godhead are the original, the inviolable Obligation to all Expressions of Homage and Devo-

tion; to ratify this Obligation, and impart to it all possible Solemnity and Sanction, Scripture has added the broad Seal of Heaven.—If this be right Reason, and if the Holy Ghost be really God, his all-sufficient Excellencies, and my State of Dependence, are a proper Licence, or rather a virtual Mandamus, for the Applications of Prayer, and the Ascriptions of Praise. Grant this one Proposition, relating to the Divinity of the blessed Spirit, and admit that his Eternal Power and Godhead are a sufficient Ground for religious Worship, and we shall find ourselves unavoidably determined. We must rebel against our Reason, must violate the Dictates of our Conscience, must act in Opposition, not to one particular Text, but to the main Tenour and Scope of the whole Scripture, if we do not render all the Service, yield all the Reverence, due to a glorious Being, in whom we live, move, and exist.

But still we are told, in various Places, again and again we are told, “That there is no express Warrant.”—Prodigious Stress is laid upon this Word express, the whole Force of the Objection seems to terminate on this Point. There is no express Warrant, therefore, it is an unwarrantable Practice.—For my Part, I have not Discernment enough to perceive the Conclusiveness of this arguing: I must beg Leave to deny the Consequence of such a Syllogism. For if the Sense of various Scriptures has made it a Duty, this is Warrant enough, though it be not particularly enjoined, or tolerated in Form. This Maxim our ingenious Author will admit in other Cases, and why not in the present? There is no express Command to add any Prayer at the Celebration of Baptism. When our Lord instituted the Ordinance, he only delivers the Form of Initiation into the Christian Church, without any Prescription relating to concomitant Prayer. When *Philip* administered

nistered this Sacrament to the Eunuch, there is no mention of any Address to the Almighty, pertinent to the Occasion. I cannot recollect, that any of the holy Writers either inform the World, that they practised such a Method themselves, or so much as intimate, that they would advise others, in succeeding Ages, to accompany this Solemnity with suitable Devotions.— But though we have no positive Injunction, we have the Reasonableness of the Thing, for our Plea. Other Scriptures, that virtually, though not explicitly, recommend it, are our Warrant. “In every Thing,” says St. *Paul*, “let your Requests be made known unto God:” consequently, in this sacred and important Thing.

I must again declare, that I can by no Means assent to our Author’s grand *Postulatum*, That nothing in the Way of divine Worship is allowable, but what has an express Warrant from Scripture. Because virtual Warrants, are Warrants; consequential Warrants, are Warrants. Our Objector must maintain this in some Instances, and why should he disclaim it in others? To be consistent in Conduct, is surely essential to the Character of an impartial Enquirer after Truth. Shall such an one sometimes reject an Argument as weak and insignificant, because it happens to be illative only, and not direct; and at other Times urge it as cogent and irrefragable? I will mention one very memorable Particular of this Nature; that is the Case of the Lord’s Day. Why does Mr. *Tomkins* transfer the Sanctification of a particular Day from the seventh to the first? Has he any express Command in Scripture, any express Warrant from Scripture, for this Alteration? If he has, let him produce it. I must own, I have none but consequential Warrants: Warrants formed upon Conclusions, and derived from some remarkable Scriptures. But these not near so numerous, nor near so ponderous, as those which concur to establish the
Divinity

Divinity of the Holy Ghost. Now if an express Warrant be not needful in the one, why should it be so rigorously insisted on in the other Duty?—If then this leading Principle of our Author's be false or precarious, what Truth, what Certainty can there be in any, in all his Deductions from it? If the Ground-work be unsubstantial, and the Foundation fall, what Solidity can there be in the Superstructure? How can the Building stand?

Possibly Mr. *Tankins* may reply, "The Example of the Primitive Church determines this Point." We find, it was the Custom of the earliest Antiquity, to observe the Christian Sabbath on the first Day of the Week; and therefore have very good Reason to believe, that the Usage was established by Apostolical Authority.—And may not I say the same, with Regard to the Custom of ascribing Glory, and rendering Adoration, to the third Person of the Trinity? *Justin Martyr*, the most ancient and authentic Apologist for Christianity, who is next in Succession, and next in Credit to the *Patres Apostolici*, he declares expressly, That it was the received Custom of the Christian Church, in his Days, to worship the Holy Ghost. His Words are Πνεῦμα προφητικόν, ὅτι μετὰ λόγους τιμῶμεν, ἀποδοίξομεν. You perceive, he not only avows the Thing, but vindicates its Reasonableness and Propriety.—Perhaps, some captious Critic may insinuate, That it is Matter of Doubt, whether the Word—τιμῶμεν—implies divine Honours.—I wave all Attempts to prove this Point from the Original of the New Testament, because, to obviate such an Objection, we have another Passage to produce from the same Saint, Father, and Martyr.—Πνεῦμα προφητικόν σιδομεθα καὶ προσκυνοῦμεν, *Apol.* 1. Can any Expressions be imagined more forcible in their Signification, or more apposite to our Purpose? They import the highest Acts of Adoration,

and yet they describe the Regards which were paid by the purest Antiquity to the Holy Ghost.—Will it still be suggested, That *Justin* makes no mention of offering up Prayers; or addressing Praises? I answer, This he must certainly mean, because no one can be said—*σθεσθαι καὶ προσκυνεῖν τὸν Θεὸν ἢ τὸ Πνεῦμα*—who withholds Praise, or restrains Prayer. These particular Instances are as necessarily implied in those general Terms, as the Species is included in the Genus.

You will please to observe, that this amounts to a great deal more than Mr. *Tomkins*, (Page 17.) not very ingenuously suggests, viz. “A few Hints that learned Men have found, in the primitive Ages, of the Ascription of Praise to the Holy Ghost.” It seems also entirely to overthrow what, in another Place, he advances (Page 26.) not very consistently with Truth, viz. “That there is so little Appearance of the Observance of such a Custom, for so many Ages of the Christian Church.”—Few Hints and little Appearance! Can a clear and determinate Declaration, made by a Writer of the most unquestionable Veracity, concerning the unanimous, the universal Practice of the ancient Church—can this Evidence, with any Fairness or Equity, be rated at the diminutive Degree of Hints and little Appearance?

As to what is remarked relating to the Corruption of the early Writers, the Interpolations, or Alterations made by careless Transcribers, (Page 17.) this seems to be a most empty and jejune Insinuation. It is what will serve any Side of any Debate. It is opposing Hypothesis to Fact; precarious and unsupported Hypothesis, to clear and undeniable Fact, This sure is catching, not at a Twig, but at a Shadow.—I never could like Dr. *Bentley's Oscitantia & Hallucinatia Librariorum*, even in his *Animadversions on Heathen Authors*:
because

because it was an Outcry fitted for any Occasion, a Charge ever ready at Hand, and equally suited to discountenance Truth, or detect Error. Much less can I think it sufficient to overthrow the Testimony, or invalidate the Authenticity of our ancient Christian Writers.—Would a bare Inuendo (and Mr. *Tomkins's* is no more), and that from an interested Person, without any the least Shew of Proof, would this be admitted, in a Court of Judicature, to supersede the plain, the solemn Deposition of a credible Witness? Supersede it? Quite the reverse. It would convince the Judge, and teach the Jury, that the Cause must be extremely wrong, utterly unsupportable, since Artifices so weak and transparently fallacious were used in its Defence.

But, it is frequently objected, That no mention is made, no Warrant is to be found for distinct Worship. The aforecited Writer, and the whole Scripture is silent upon the Article of distinct Worship. And the Reader is led to suppose, that there is some mighty Difference between distinct, and I know not what other Kind of Worship.—Why does our Author harp so incessantly upon this String? Whence such irreconcilable Aversion to this Quality of Worship? One would almost suspect, he was conscious, that some Worship should be paid, but could not digest the Doctrine, nor submit to the Payment of distinct Worship.—I must reply once for all, that if any Worship be due, distinct Worship cannot be improper; much more if all Worship (which, I apprehend, is included in *Justin's* Words, and follows from the Divinity of the blessed Spirit) be requisite, distinct Worship cannot be unwarrantable.

Another grand Argument, urged by our Enquirer, is, "That the Apostles, as far as appears, never practised this Worship of the Holy Ghost themselves, nor recommended it to others," (Page 2.)—He should, by

all means, have printed as far as appears in Italics, or Capitals. Because then the Reader would have apprehended more easily the uncertain Foundation on which the Reasoning is built.—But though this Particular, relating to the Practice of the Apostles, does not appear, one Way or the other, yet our Author in his 4th Page, and elsewhere, concludes from it as assuredly as if it stood upon authentic Record. “For, says he, if we admit, that the Reason of Things is sufficient to establish this Practice, it will prove too much;” it will, undoubtedly, if it proves any Thing, prove it a Duty to pay such Worship to the Holy Spirit; and, consequently, that the Apostles were defective, either in not seeing this Reason of Things as well as we, or not practising according to it. Does he not here suppose, the Apostolical Omission an acknowledged, undoubted Point? which, a few Lines before, he had confessed to be dubious and unapparent.

However, not to insist upon this little self-contradicting Slip, I would ask, What Reason has Mr. *Tomkins* to conclude, that the Apostles omitted this Usage, which the Christian Churches have adopted? Do they ever declare, or so much as hint, that they are determined to omit it? Do they ever caution their Converts against it, as a dangerous Errour? Is there any such Memorial preserved, or any such Caveat lodged, in their sacred Writings?—Now, to argue in our Author's Strain: If it was so unjustifiable a Thing to address Praise, or put up Prayer to the Holy Ghost, there could not be a more necessary Precaution, than that the Apostles, those careful Instructors, should have warned their People of the Mistake; especially, since it was so extremely probable, so almost unavoidable, that they would fall into it. For I appeal to the whole World, whether a considerate Person would not naturally judge it reasonable, whether a devout Person would not feel a forcible Inclination,

to worship that venerable Name, into which he was baptized; and to praise that beneficent Being, who is the Author of so many inestimable Blessings. Yet though this is so apparently natural, such as the Apostles could not but foresee was likely to happen, they say not a Syllable, by Way of Prevention; they take no Care to guard their Converts against such a Practice. A pregnant Sign, that it is allowed by divine Wisdom, and chargeable neither with Superstition, nor Idolatry.

But our Author, to corroborate his Argument, adds, "To suppose the Apostles directed any explicit Worship to the Holy Ghost, though we have no mention of it in Scripture, where yet we meet with frequent Doxologies of theirs, and Addresses by Way of Prayer or Petition" would be an unreasonable Presumption.—I cannot accede to this Assertion. The Doxologies and Prayers of the Apostles, recorded in Scripture, are only occasional and incidental; inserted as the Fervour of a devout Spirit suggested, in the Body of their doctrinal and exhortatory Writings. Now the Omission of such a Practice in Writings, which were composed with a View of instructing Mankind in the great Fundamentals of Christianity, which were never intended as a full and complete System of Devotions—The Omission of this Practice in such Writings, can be no fair or conclusive Argument for its being omitted in their stated Acts of public Worship. If, indeed, the Apostles had, in their epistolary Correspondence, drawn up a Form of Devotions; had declared that in them was comprized a perfect Pattern of devotional Addresses, proper to be offered to the Deity; that all Acts of Worship, which deviated a Jot or Tittle from that prescribed Form, were unwarrantable;—if such a Composition had been transmitted from the Apostles, and we had formed no such Addresses therein, as those for which we are pleading, I should then allow a good deal of Force in the Argument

ment drawn from the Apostolical Omission. Though, at the same Time I could not be able to forbear wondering at the Inconsistency of their Doctrines, which teach us that the Holy Ghost is God, and of their Worship, which refuses him divine Honours.—But, I think, as the Case stands, no solid Argument, nothing but a specious Cavil, can be formed from this Circumstance of its being unpractised in the Writings of the Apostles.

“ It does not appear that the Apostles addressed distinct Worship to the blessed Spirit; therefore we conclude, that they actually addressed none.” As though Fact and Appearance were convertible Terms.—I am surprized, that an Author of Mr. *Tomkins's* Penetration can prevail upon himself to be satisfied, or should offer to impose upon his Readers, with a Deduction so very illogical. Is the not appearing of a Thing, a certain Argument, or indeed any Argument at all, for its not existing? It does not appear, that there are Mountains, or Groves, or Rivers beneath our Horizon. It does not appear, that there are any such Vessels as Lymphatics, any such Fluid as the Chyle, in these living Bodies of ours. But by comparing them with others that have been dissected; and by reasoning from indisputable Principles, relating to the Animal Economy, we assure ourselves of the Reality of both these Particulars.—Consider, Sir, into what unnumbered Absurdities, and evident Falshoods, this way of arguing would betray us, if pursued in all its Consequences. It will prove, if we once admit it as a Test of Truth, that nothing was transacted by scriptural Men, but what is particularly recorded in Scripture History. I nowhere read *Isaac* circumcised his Son *Jacob*, or instructed his Household after the Example of his Father *Abraham*. But shall we infer, from the Silence of Scripture, with regard to these Matters, that he never conformed to the former Institution, nor performed the latter Service? I should

should much rather believe that, as he bears the Character of a godly Man, he walked in both these Statutes and Ordinances of the Lord blameless. And, since the Apostles uniformly agree in this grand Premise, That the Holy Ghost is God, it seems much more reasonable to conclude from hence, that they paid him direct Worship, than from their bare Silence to infer, that they neglected this Practice.—I no where read in the sacred Writings, that St. Peter suffered Martyrdom, or sealed the Testimony of Christ with his Blood. But must we, on this Account, persuade ourselves, that he was not one of the noble Army of Martyrs? No, you will say; it is very supposable, that he laid down his Life for his Saviour, even though this Event is not expressly recorded, because our Lord clearly predicts it, when he informs him, by what Death he should glorify God. And may not I reply, with Parity of Reason, it is very supposable, that the Apostles, in their solemn Devotions, addressed direct distinct Worship to the Holy Ghost, because their declaring their Belief in his Personality and Divinity, was a strong Intimation that they should, was a Sort of Prediction that they would, render all Kinds of Homage and Adoration to him.—Upon the whole, if this be a mere Presumption, no better than a *gratis dictum*, That the Apostles did not worship the Holy Ghost, then all the specious Arguments, derived from hence, drop of course.

Our Objector still insists, “That this is not a necessary Part of Christian Worship.” (Page 2.)—Be pleased to observe, how he departs from his first Proposal. His first Enquiry, that which the Title-Page exhibits, was, Whether this be warrantable; then, with an evasive Dexterity, he slips into another Topic, and maintains, that it cannot be necessary. Whether this be Tergiversation or Inaccuracy, I shall not stay to examine; but must

must ask Mr. *Tomkins*, What Reason he has for this positive Determination, that it cannot be necessary?—Because, on the contrary Supposition, “We shall condemn the Apostles, as guilty of a great Omission,” (Page 2.)—This Argument the Author uses more than once, therefore, I may be excused in replying to it once again. We can have no Pretence to condemn the Apostles, till we have undeniable Proof that there was such an Omission in their Conduct. Who can assert, who dares maintain, that, when the Apostles were met together in the holy Congregation, for large, solemn, copious Devotion, they never recognized the Divinity of the three sacred Persons, never addressed distinct Acts of Praise or Invocation to each respectively? This Mr. *Tomkins* may persist in supposing; but after all he can suggest, in Vindication of this Principle, it will amount to no more than a bare Supposal. I may, at least, as fairly suppose the very reverse; and, I think, have the Suffrage of Reason, the Analogy of Scripture, the Consent of the purest Antiquity on my Side.—However, in Case Mr. *Tomkins* had demonstrated, by incontestible Evidence, that the Practice under Consideration cannot be necessary, does he confine himself, in every Instance, to what is strictly necessary? Does he not allow himself in what is expedient? Could I not mention various Particulars, which are not absolutely necessary, but yet they are decent and useful; they contribute to the Beauty and Harmony of Worship, to the Comfort and Edification of the Worshippers? Perhaps, it may not be necessary to particularize in our Devotions the present Distress of our Nation, and to form particular Petitions suitable to our national Exigencies, or particular Thanksgivings accommodated to our national Deliverances. But since this is very expedient; since it tends to beget in all a more lively Sense of our Dependence on divine Providence; since

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it is a most emphatical Method of ascribing to the supreme Disposer the Glory of all our public Mercies; this Practice is very becoming, very proper, very useful. Should I plead, in Opposition to this Custom, that it is not absolutely necessary. Your Prayers may be acceptable to God, and beneficial to your Country, without such particularizing. *St. Paul* gives no express Command, sets no explicit Example of any such Usage. There is no Precedent from any of the Apostles, where the Affairs of the State, under which they lived, are particularly displayed before God in humble Supplication. — Would *Mr. Tomkins* think this a sufficient Reason for him in his private, or for Ministers in their public Devotions, to discontinue the Practice? No, verily: the Propriety, the Expediency of the Thing, would justify and ascertain its Use, even though no scriptural Pattern had recommended, no scriptural Precept enjoined it.

It is affirmed, (Page 5.) “That the Addresses of the New Testament are always made to the Father, or to the Son!” and it is added, (Page 10.) “That there is neither Rule nor Example in it for worshipping any other Person whatever.”—This Point our Author affirms with a very positive Air, as though it were incapable of being controverted. And therefore, often builds Assertions on it, often makes Deductions from it. Suppose it was an undeniable Truth, I think we have shewn, that it can be no satisfactory Proof, that in all the enlarged Devotions of the Apostles, no Addresses were offered to the blessed Spirit, because a few short Ejaculations made no explicit mention of him.—But this Assertion, perhaps, upon a closer Examination, may appear too bold and unjustifiable; somewhat like the Position which has been advanced with regard to the Sentiments of the primitive Writers, and Practice of the primitive Church. It might be proper to consider,

on this Occasion, *2 Theff. iii. 5.* "The Lord direct your Hearts into the Love of God, and Patience of Christ." This you will allow to be a Prayer of Benediction. You will also observe, that here is particular mention of three Persons. The Lord, who is the Object of the Invocation, and Bestower of the Blessing, is neither the Father, nor the Son. And who then can it be, but the Holy Ghost? whose amiable Office it is, to shed abroad the Love of God in our Hearts *.—It will not, I presume, be intimated, that this is the only Passage of the Kind. For, were it the only one, yet where the Evidence is infallible, we need not the Mouth of two or three Witnesses to establish the Matter in Debate. However, for further Satisfaction, we may consult *1 Theff. iii. 11, 12, 13.* *2 Theff. ii. 16.* If we consider these Texts in Conjunction with those Scriptures which speak of the Holy Ghost as a distinct Person, we shall perceive a beautiful Propriety, and a particular Emphasis, in understanding the Verses as mentioning the sacred Persons severally. The latter Text especially, considered in this View, is extremely pertinent, has a very admirable Propriety, and agreeably to a Maxim laid down by a great Master of correct Writing:

Reddere Personæ scit convenientia cuique.

Our Lord Jesus Christ himself, and God, and our Father, who hath loved us, and given us everlasting Consolation, and good Hope through Grace, comfort your Hearts, and establish you in every good Word and Work. Supposing the three Persons implored in this Supplication, every Thing that is attributed to each, has a perfect Conformity with that Part, which each is represented as acting, in the blessed Work of Redemption, *e. g.* "Our Father, who hath loved us; for God so loved the World," saith St. *John*, "that he

* *Rom. v. 5.*

gave his only-begotten Son." "God, the Holy Ghost, who hath given us everlasting Consolation;" for it is the peculiar Office of the blessed Spirit to administer Comfort, called therefore the Paraclete. "Jesus Christ, who hath given us good Hope through Grace;" "we have Hope in Christ," saith the Apostle to the *Corinthians*, and nothing is more frequently celebrated, by the Apostolical Writers, than "the Grace of our Lord Jesus Christ."—Behold then a Pertinency, a Beauty, a significant Distinction, and an exact Harmony between all the Parts of this Verse, if taken in our Sense; but a strange, confused, tautological Kind of Diction, if you disallow, that the three divine Persons are distinctly applied to.

Page 6. It is suggested, "That we may incur the Resentment of the other two Persons, as shewing a Neglect or Disrespect to them, if, of our own Heads, we should in any peculiar and distinguishing Form, worship the Father."—This, sure, is a most unworthy Insinuation, as though the infinitely sublime and glorious Persons of the Godhead were meanly ambitious, or weakly jealous. This is measuring the Deity, not by our Reason, which is a very incompetent Standard; not by our Senses, which are still more inadequate Judges; but even by our sordid and vile Affections.—But not to insist upon this gross Error; not to aggravate this Affront offered to the adorable Trinity; this Intimation, and others of the like Strain, seem to be founded on a great Mistake, with relation to the Nature of the Godhead. The Essence is one, though the Persons are distinct. So that whatever Honour is paid to any Person is paid to the one undivided Essence. If we call Jesus the Lord, *St. Paul* assures us, it is to the Glory of God the Father. Whoever sees the Son, our Saviour himself declares, sees the Father also, (*i. e.*) whoever has a right Understanding of the Son, and
sees

sees by Faith his divine Excellencies; that Man sees, is acquainted with, the Perfections of the Father also. And for this obvious Reason, because the Father and Son are one. And will not this hold good with regard to the Holy Spirit?—If so, whatever Honour is paid to one, is paid to all the three sacred Persons: or rather whatever devout Ascriptions of Praise are addressed to either of the divine Persons, they are addressed to the one living incomprehensible God.—I wish Mr. Tomkins had attended to this Consideration. It might have guarded him against some other unwary Expressions, which imply the Notion of Polytheism; particularly that in Page 10. where he tells us, “That the Scripture sets forth the Father and the Son as the Objects of Worship.” I cannot find any such Representation in Scripture. The Scripture is uniform and consistent, and speaking of but one God, speaks of but one Object of divine Worship, viz. the infinite Deity, distinguished by a threefold Personality. This may seem strange; but since we have the Saviour’s Word, and the Apostle’s Evidence, to support the Tenet, it should, methinks, be admitted as true. This may seem strange, but is it therefore to be rejected as false? At this rate, we must deny the Existence of a thousand Phænomena in Nature; we must explode as Impossibilities numberless apparent Facts.

Page 7. The Inquirer advances a very unaccountable Proposition. “It should seem, says he, that the Son of God had quitted for that Time (during his Humiliation) his Claim to divine Worship; though it should be granted that he did receive divine Worship before.”—I must ask with the *Jewish* Ruler, “How can these Things be?” Can God abandon his Divinity? Can he cease to be supremely great and good? Is he not, I would not say by the Necessity, but by the absolute Perfection of his Nature, To-day, and Yesterday, and

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for ever the same? If so, it seems impossible, that Creatures should, for so much as a single Instant, be released from the Duty of Adoration; it seems impossible, with Reverence be it spoken, that God should relinquish his Claim to their profoundest Homage. This would be to deny himself; which the Apostle reckons among the *adversaria*, 2 *Tim.* ii. 13. *apponenda sunt tibi adversaria.*—This Tenet, I imagine, is contrary, not only to Reason, but to Scripture. I should be pleased to know, whether Mr. *Tomkins*, when he was composing this Paragraph, recollected that memorable Saying of our Lord, *John* iii. 13. “No Man hath ascended into Heaven, but he who came down from Heaven, even the Son of Man (ὁ υἱός, not ὁ υἱός, or ὁ ἰσχυρός) who is in Heaven.” Is not this a manifest Proof, that our Saviour was in Heaven by his divine Nature, even while his human Nature was sojourning on Earth, or confined within the Limits of a scanty Apartment? And if the divine Son while holding, in his Humanity, a Conference with *Nicodemus*, was present by his Godhead in the heavenly Regions, could the Angels be insensible of his Presence? And if sensible of his Presence, could they with-hold their Adoration?—*Credat Judeus Apella, non ego.*—Let *Socinians*, and Men that are called Infidels, believe such an Absurdity. I cannot reconcile it to my Apprehensions.—Our Lord emptied himself, it is true; because, when he appeared among Mortals, he appeared without the Pomp and Splendor of his celestial Majesty. He suffered no such Glory to irradiate and adorn his Person, as surrounded him on the Mount of Transfiguration, and will invest him when he comes to judge the World; but was, in all Things, such as we are, Sin only excepted. Thus he humbled himself, not by disrobing his eternal Godhead of its essential Dignity, but by with-holding the Manifestations of it, in that inferior Nature, which he was pleased to assume.

Page 8. Our Author seems to mistake the Meaning of that Royal Edict, issued out in the heavenly World, "Let all the Angels of God worship him*." He supposes this was a Command to worship the Son in the sublime Capacity of God over all. This, surely, could not be the Sense of the Words. Because, a Command of such an Import, must be needless. This was the natural, the unchangeable, the indispensable Duty of all Creatures: and such as those superior Intelligences could not but easily discern, such as those upright Spirits could not but readily obey, without any particular Injunction. The Command, therefore, I apprehend, is rather referable to the Humanity of our blessed Redeemer; to that Nature in *Immanuel*, which purged away our Sins, by becoming a propitiatory Sacrifice. This was made higher than the Angels. This had an illustrious Name given it, to which every Knee should bow. This was exalted into Heaven, Angels, and Authorities, and Powers, being made subject unto the Man Christ Jesus. If this Remark be true, then our Author's Interpretation is erroneous; consequently, his round-about Argument, derived from a mistaken Principle must fall to no nothing.

Page 12. In the Note our Objector asks, "Did the People of *Israel*, upon hearing these Words: "I am the Lord thy God, who brought thee out of the Land of *Egypt*," ever imagine, that there were three Persons then speaking?"—This Question, I suppose, is intended to invalidate the Doctrine of the Trinity. But the great Article stands upon a Rock, too impenetrable to be undermined by such an Interrogatory, too immoveable to be shaken by such a Suggestion. I pretend not to give a categorical Answer to the Query, but only desire to observe, that the People of

* Heb. i. 6.

Israel have several Intimations, in their sacred Books, of a Plurality of Persons in the Unity of the divine Essence. They were accustomed to hear *Moses* speak in the plural Number, when he relates the wonderful Work of Creation, "Let us make Man." Their inspired and royal Preachers spoke of the Almighty Maker of them, and of all Things, in plural Terms, "Remember now thy Creator *," in the Original Creators. The Prophets acknowledged and teach this grand Mystery, particularly the Evangelical Prophet *Isaiab*, Chap. lxiii. 9, 10. So that, if the Children of *Jacob* and *Joseph* were ignorant of this awful Truth, it seems owing rather to the Blindness of their Understandings, than to the Want of proper Discoveries from above.—But be the Case, as it is supposed, with regard to the *Jews*. Are we obliged to copy their Ignorance? Must their Sentiments be our Guide? Their Imaginations the Model of our Creed? Surely, for a Christian to argue, or even to surmise, That there is no such Thing, because the ancient *Jews* were not acquainted with it, is altogether as unreasonable, as it would be unphilosophical to maintain, That there are no such Places as *America*, or *Greenland*, because they were both unknown to the ancient Inhabitants of *Canaan*.—Mr. *Tomkins* cannot but know, that it is the Excellency of the Evangelical Dispensation, to take off the Veil from the *Mosaical*. That we, by comparing their Law with our Gospel, by applying the Interpretation of our Apostles to the Doctrines of their Prophets, are able to see clearly, what they perceived but dimly. "Ye do always resist the Holy Ghost," says St. *Stephen*, "as your Fathers did, so do ye †." If this Reproof be compared with the several Narratives, recorded in the Old Testament, concerning the stiff-necked and

* Eccles. xii. 1.

† Acts vii. 51.

refractory Behaviour of the *Jews*, we shall gather by the clearest Deduction, that the Holy Ghost is Jehovah. Perhaps, the *Israelites*, when they heard the *Psalmist* playing upon his Harp, and singing this congratulatory Hymn of Praise, "Thou art ascended up on high, thou hast led Captivity Captive, and received Gifts for Men; yea, even for thy Enemies, that the Lord God might dwell among them *." The *Israelites*, I say, upon hearing these Words, might not be aware, that the Person who ascended up on high, was the blessed Jesus; and that the Lord God dwelling among, dwelling in depraved disobedient Mortals, to renew and reclaim them, was the Holy Ghost. But we, by collating *Ephef.* iv. 8. with the former Part of the Verse; and *John* xiv. 17. *Rom.* viii. 11. with the latter, are, to our exceeding great Consolation, brought to the Knowledge of these glorious Doctrines.

Page 14. Our Author observes, "That Dr. *Watts* would prove the Propriety of paying divine Worship to the Holy Ghost, from the Form of administering Baptism."—This Argument he undertakes to invalidate. He proceeds in a very unexpected Manner; springs a Mine, of which we were not at all apprehensive. What if it should turn to the Overthrow of his own Tenet?—The Doctor maintains, "that Baptism is a Piece of Worship." Our Author replies, "That hearing the Word, in the public Assemblies, may also be reputed a Piece of Worship."—May it so? Then, *Ex Ore tuo*—Your own Concession confutes your Opinion. For, if to hear the Word with Assiduity, with Reverence, with an humble Expectation of its becoming the Instrument of our Salvation—If this be a Species of Worship, it is, doubtless, a Worship paid to him, who is the Author and Giver of the Word. Now, we are sure, that it

* *Psal.* lxxviii. 13.

was the Holy Ghost, who spake by the Prophets, who spake by the Apostles, who spake all the Words of that Life, which, in our religious Congregations, are explained and enforced.

Page 15. Mr. *Tomkins* urges the Expression of St. *Paul*, 1 *Cor.* x. 2. which I cannot forbear suspecting, notwithstanding all the Remonstrances of Charity, which thinketh no Evil, he wilfully misunderstands. It is evident, on the very first Glance, that *Moses*, in that Place, cannot mean the Man *Moses*; but the System of Religion, the Body of Laws, moral, judicial, and ceremonial, which were, by him, delivered to the *Jews*. Is it therefore a Proof, that to be baptized into the Name of the Holy Ghost is no Act of Worship to that divine Person, because it was no Act of Worship to *Moses*, to have been baptized into an Œconomy instituted by God, and only promulged by *Moses*?

For my Part, I am stedfastly persuaded, that to be baptized into the Name of the Holy Ghost, is a very noble and sublime Kind of Worship; not to say, an indispensable Obligation to all other Instances and Degrees of Worship.—It is coupled with that greatest of Christian Duties, Believing. Which I take to be a Worship of the Mind, far more important than any bodily Homage; without which, all external Expressions of Adoration are mere Formality. He that believeth, and is baptized, shall be saved.—I verily think, no one will deny, that Baptism is, at least, equal in its Import, to Circumcision; instead of which it seems to be substituted. Now Circumcision was evidently a Token and Ratification of the Covenant of *Jehovah*. It was a visible Attestation to the Person circumcised, that the Lord was his God, engaged by Covenant to protect, bless, and make him finally happy. It was a solemn Declaration of an absolute Self-surrender to the

bleſſed God, to acknowledge him for the only Lord, to ſerve him in all dutiful Obedience, to ſeek his Glory, and to be reſigned to his Will. This ſeems to have been the Meaning of that divinely appointed Rite, emphatically expreſſed in thoſe Words of the *Jewiſh* Legiſlator, “Thou haſt this Day avouched the Lord to be thy God, to walk in his Ways, and to keep his Statutes, and to hearken unto his Voice. And the Lord hath avouched thee this Day to be his peculiar People *.”—And can we imagine, that Baptiſm, which has ſuperſeded Circumciſion, is inferior to it in Significancy? Or can we imagine, that theſe ſolemn Acts of recognizing the Lord for our only God, and confeſſing ourſelves to his Honour, are no Expreſſions of Worſhip?

Though this Dedication of ourſelves to the Service of the Holy Ghoſt ſhould be implied in the Ordinance of Baptiſm, “ſtill it muſt be granted,” replies our Author, “that this can be no other Service of the Spirit, than what is enjoined in the New Teſtament,” (Page 15.)—Thereby inſinuating, that it is ſomewhat different from the Service, we ſtand engaged to yield both to the Father, and to the Son. But according to all the allowed Methods of Speech, the baptized Perſon is dedicated alike to each of the three ſacred Perſons; he avows them all to be the Object of his Worſhip, and the Author of his Salvation. There is no Manner of Difference in the Terms which ſpecify the Obligations; and ſince divine Wiſdom has made them the ſame, why ſhould we preſume to pronounce them diverſe?—How unaccountably ſtrange would the baptiſmal Form be, on our Objector’s Interpretation; I baptize thee into an Obligation to adore, to obey, to worſhip the Father and the Son; but not to pay the ſame reverential and

* Deut. xxvi. 17, 18,

devout Regards to the Holy Ghost. What Writer of Ingenuity, in order to support a singular Hypothesis, would do such apparent Violence to the Meaning of the sacred Text? What Reader of Discernment would become a Convert to an Opinion, which must darken and pervert the most evident Sense of Scripture, in order to acquire an Air of Plausibility?—Suppose a Person should, in making his last Will, express himself in the following Style: I constitute A, B, and C, my joint Executors; I give and bequeath to them, whatever remains of my Estate, and Goods, when my Legacies are paid, and my Debts cleared. Would it not be a most extravagant and unreasonable Pretence, if a captious Neighbour should maintain, that, C is not vested with an equal Power, has not a Right to an equal Dividend, with A and B? If a Gentleman of the long Robe should offer to give this for Law, would he not forfeit his Character either of Sagacity or Integrity?—If none of these Observations will convince Mr. *Tomkins*, that he has misrepresented the Tenor and Extent of the baptismal Engagement, we will, in order to bring the Matter, if possible, to an amicable Accommodation, accede even to his own Assertion. He argues, “That no other Service of the Spirit can be meant, but such as is enjoined in the New Testament.”—Agreed; let us join Issue on this Footing. Let us rest the Cause on this Bottom. As it is Mr. *Tomkins*’s own Motion, I hope, he will acquiesce in the Result of such a Trial. Now, the New Testament, both virtually and explicitly, requires us to acknowledge the Holy Ghost, to be God and Lord; and what Service is payable, according to the Prescriptions of the New Testament, to such a Being? This, and no other, I would render myself; this, and no other is rendered by all the Churches. I do not so much as attempt to be an Advocate for any other Worship, to be addressed to the divine Spirit,

than what the Evangelical Scriptures direct us to offer unto that majestic and venerable, that tremendous and amiable Name, The Lord our God. If therefore the New Testament demands all Honour and Adoration, as the inviolable Due of this most exalted Being, then Mr. *Tomkins* must either flatly deny the Divinity of the Holy Ghost, must contradict the express Declaration of the inspired Writers on this Head, or else confess, that his Notion stands condemned even on his own Principles.

What is alledged from 1 Cor. i. 13. This seems to corroborate our Sentiments, rather than to support his. St. *Paul* asks, with Warmth, and a Sort of holy Indignation—*εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε*; he speaks of it as an absurd and shocking Thing. Now, what could render this so odious and monstrous a Practice; such as the Apostle disclaims and rejects with Abhorrence? Nothing, that I can apprehend, but the horrid Evil it would imply. The Evil of ascribing divine Honours to *Paul*, making *Paul* an Object of Worship, and consecrating Persons to a Creature, who ought to be consecrated only to the Creator, God blessed for ever. So that I must declare, I think this Text a strong Intimation, that Baptism is really a sacred Service or divine Worship, which it is utterly unallowable for any Creature to assume or admit. Therefore, the good Apostle renounces it, with a noble Kind of Detestation; much like the Angel, who, when *John* offered to fall at his Feet, and do him Homage, cries, *Ὁρα μὴ τῷ Θεῷ προσκυνήσῃς* *.

The Apostolical Benediction is another Passage usually and deservedly produced, in Justification of our Practice. Mr. *Tomkins* alledges, " That this is very different from a direct Address by Way of Prayer to the

* Rev. xxii. 9.

Spirit,"

Spirit," (Page 17.)—It seems to me to be an undoubted Prayer, and to have the very same Force as if it had been expressed in the more common precatory Form; O Lord Jesus Christ, vouchsafe them thy Grace; O God of Goodness, grant them thy Love; O eternal Spirit, accompany them with thy comfortable Presence. That this is the Purport of the Words, is undeniable; and where is the extraordinary Difference, whether they be introduced by an *Esto*, or a *Fac*?—I believe, all will allow the Form ordained by God (*Numb.* vi. 24, 25, 26.) for the Use of the *Jewish* Priests, was a real Prayer. "The Lord bless thee, and keep thee; the Lord make his Face to shine upon thee, and be gracious unto thee; the Lord lift up the Light of his Countenance upon thee, and give thee Peace!" If this was an Address to the Almighty, the Apostolical Benediction is exactly of the same Nature. To say, that it was only a kind Wish, and not designed for a devout Aspiration to Jehovah, must greatly debase and enervate it. Not to hint, that this sacerdotal Blessing contained a Recognition of three divine Persons, which might be obscure in that Age, but has been fully illustrated by the Apostles. Not to hint the great Probability, that St. *Paul* had this very Passage in his Eye, when he breathed out his benedictive Prayer, and purposely intended to explain it in the Evangelical Sense.—Besides, I would desire to know, whether any Minister could, with a safe Conscience, use the following Benediction? The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Virgin *Mary*, be with you all, Amen! Why should a conscientious Minister be afraid of using such a Form, if it be no Prayer? If it be not a virtual Ascription of Omniscience, Omnipresence, and Omnipotence to the Virgin, and, in Consequence of those Attributes, a supplicatory Address to her?—Still we are encountered

with another Objection, "If I should say to a Friend, May the good Angels attend you; shall this be called a praying to the Angels?"—Mr. *Tomkins* himself must own, if he will deal fairly, that the Case is by no Means parallel. The elect Angels disavow all divine Worship, but does the Holy Ghost do this? The elect Angels are ministring Spirits, but of the Holy Ghost it is said, "The Lord is that Spirit." The Angels are confessedly created and finite Beings, so that it would be Absurdity and Blasphemy to invoke them; but the Holy Ghost is possessed of the Perfections, performs the Works, and is called by the incommunicable Name of God, so that it is Wisdom and Piety to pray to him. For which Reasons, I make no Doubt, but that, whenever the Apostles put up such an Ejaculation, *ἡ κοινωγία τῷ ἁγίῳ Πνεύματι* *μετὰ πάντων ὑμῶν*, they accompanied it with a devout mental Address to the uncreated Spirit. Because, it would be a Piece of Irreverence and of Folly, barely to wish the Mercy, and not apply to that ever-present Being for its Accomplishment.

As for the other Arguments which Dr. *Watts* advances, in order to vindicate the Custom of ascribing Praise to the Holy Ghost, viz. "That it may be expedient to practise it frequently in some Churches, where it has been long used, lest great Offence should be given."—"That it may be proper to use it some Times, on Purpose to hold forth the Doctrine of the Trinity in Times of Error, and to take away all Suspicion of Heresy from the public Worship."—These Considerations I leave to the Doctor. I have no Inclination to try my Skill at such Weapons, but chuse to act with Regard to them, as *David* acted in Relation to *Saul's* Armour; because, I really think, that they rather encumber than uphold the Cause. They are so unwarily worded,

worded, that they represent the Practice, not as a noble essential Piece of divine Worship, founded on the strongest and most invariable Principles, always suitable to our Necessities, and always correspondent to the Nature of the blessed Spirit; but as an occasional and Time-serving Expedient; to be used, not constantly, but now and then only; and that, to answer a Turn, none of the most important, to avoid not any real Deficiency in Worship, but only a Suspicion of Heresy. Wherever I am solicitous to secure the Conclusion, I would by no Means offer to deduce it from such unsolid and precarious Premises.

I have now examined the most considerable Objections, urged by Mr. *Tomkins*, against the unanimous Practice of Christian Congregations, whether they conform or dissent. I shall only beg the Continuance of your Candour and Patience, while I touch upon another Particular or two, which may farther corroborate our Custom, and prove it to be somewhat more than warrantable.

Suppose we produce a Command of our Lord Jesus Christ; will this be sufficient to ascertain the Practice? Does not our Saviour give this Charge to his Apostles? "Pray ye the Lord of the Harvest, that he would send forth Labourers into his Harvest *." Now I would humbly ask, Who the Lord of this spiritual Harvest is? Shall we refer ourselves to Scripture for Satisfaction? Will Mr. *Tomkins* abide by the Determination of Scripture? Will he honestly acknowledge, that, if the Scripture declares the Holy Ghost to be the Lord of the Harvest, we have then a clear Commission, a positive Command, to address ourselves by Way of Prayer to the Holy Ghost?—It is the Holy Ghost who appoints the Labourers, that are to be employed in this Harvest.

* Matt. ix. 38. Luke x. 2.

The Holy Ghost said, "Separate me *Barnabas* and *Saul*, for the Work whereunto I have called them *." It is the Holy Ghost, who qualifies the Workmen, that are to dispatch this momentous Business, with Wisdom, with Knowledge, with Utterance, and with all miraculous Abilities, 1 *Cor.* xii. 8, 9, 10, 11. It is the Holy Ghost who makes these Labours effectual, and crowns them with ample Success, *Acts* x. 44. 1 *Thess.* i. 5.—From these Scriptures, and their Testimonies concerning the blessed Spirit, it seems indisputably plain, that he is Lord of the Harvest. Can we have a more forcible Motive to pray unto him, than the Consideration of his superintending, conducting, and prospering the Progress of (that best of Blessings) the everlasting Gospel? Need we a better Warrant to offer our devoutest Applications to him, than our Lord's express Injunction, viewed in Connection with these remarkable Texts?

Suppose, I prove farther, that the heavenly Beings pay divine Worship to the Holy Ghost. Suppose, I shew you Angels and Archangels in Postures of profound Adoration at the Throne of the eternal Spirit, and glorifying him in Strains of the most sublime Devotion. Will this be allowed a proper Precedent for our Practice? Will any one be so bold as to affirm, that he is unfit to receive the Worship of Mortals on Earth, if it appear that he is the Object of Angelical Worship in the Heaven of Heavens? In the sixth Chapter of *Isaiab*, we meet with one of the grandest Representations imaginable. Jehovah exhibits himself to the entranced Prophet, seated on a lofty and august Throne; before him stood the immortal Hosts of Seraphim; they veiled their Faces in Token of deepest Self-abasement; they lifted up their Voices with a

* *Acts* xiii. 2. and xx. 28.

rapturous Fervour, and uttered this magnificent Acclamation, "Holy, Holy, Holy, is the Lord of Hosts; the whole Earth is full of his Glory." The Trisagium of the Seraphic Armies seems to intimate, that they addressed their Praises to the one Jéhovah in a Trinity of Persons. If you look forward to Verse 8, you will find another Circumstance confirming this Remark, for the glorious Majesty speaks of himself, in the plural Number, "Who will go for Us?" But the Proof I chiefly depend on, the Proof which is absolutely incontestable, which none can deny, without supposing themselves better Judges of the Sense of Scripture, than the Apostles. This Proof is found in *Acts* xxviii. 25. where St. Paul evidently applies the Words, spoke by this majestic and divine Being, to the Holy Ghost, "Well spake the Holy Ghost, saying." And if he attributes the Words to this sacred Person, who dares separate the Honours? Since all must allow, that the Person who gives the Commission to the Prophet; and the Person whom the celestial Legions adore, is one and the same.—Since therefore the Angels address the Holy Ghost with solemn Acts of Praise; since they bear united Testimony, that the whole Earth is full of his Glory: Mr. Tomkins should consider, whether he acts a becoming Part, in endeavouring to exclude his Glory from any Christian Congregation by his Example, and from every Christian Congregation by his Writings.

If Mr. Tomkins should still think his own Opinion sufficient to over-rule all these Allegations of Scripture, of greater Weight than the Practice of St. Paul to the *Thessalonians*; more unexceptionable, and fitter to be admitted as our Pattern, than the Example of the Angelic Host; I cannot but imagine, that the Propriety of our Custom is apparent even on the Tenour of his own favourite Notions. Page 12. he quotes that grand
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and fundamental Law of Revealed Religion, "Thou shalt worship the Lord thy God, and him only shalt thou serve." He proceeds to consider, who this Lord our God is, whom we are to serve. He then informs us, "It appears from the whole Current of Scripture, in the New Testament, as well as the Old, that it is he, in Times past, spake unto the Fathers by the Prophets." Rightly judged. We make no Appeal from this Verdict, but acquiesce in it, though it is his own. Only taking along with us *St. Peter's* Declaration, "Prophecy came not in old Time (rather, at any Time, *Unquam*, not *Olim*, *ποτε*, not *παλαι*) by the Will of Man, but holy Men of God spake, as they were moved by the Holy Ghost *." *Mr. Tomkins* himself maintains, that the genuine and undoubted Object of divine Worship, is that infinitely wise and gracious Being, "who spake to our Fathers by the Prophets;" and *St. Peter*, in the most express Manner possible, asserts, that this infinitely wise and gracious Being, who spake by the Prophets, is the Holy Ghost. Can Demonstration itself be plainer? Sure then, *Mr. Tomkins* must either retract his Position, or disallow the Apostle's Application of it, or else give us Leave to adhere inviolably to our Practice, to look upon it as justifiable beyond all reasonable Exception, and, what should carry some peculiar Weight with our Author, justifiable on Principles of his own.

May I urge this Point a little farther?—I should be glad to know, what is the scriptural Meaning of being converted unto the Lord. Is it not, to renounce every lying Vanity, to forsake every evil Way, and turn to the Lord with all our Heart? "That we may fear him, love him, put our whole Trust in him, and serve him truly all the Days of our Life." Does not this include some,

* 2 Pet. i. 21.

rather is it not comprehensive of all Worship? So that if it is certain from Scripture, that Sinners are to be converted to the Holy Ghost; then it is equally certain, that Sinners are to pay not some only, but all Worship, to that blessed Being, who is the Center of their Souls, and the Source of their Happiness. Be pleased to read attentively 2 *Cor.* iii. 16, 17. and we dare venture to stand by your Decision.

Let me add one more Consideration, and I have done. —The blessed Spirit is to help our Infirmities in Prayer, *Rom.* viii. 26. The Spirit is to subdue our Iniquities, and mortify the Deeds of the Body, *Rom.* viii. 13. The Spirit is to shed abroad the Love of God in our Hearts, *Rom.* v. 5. The Spirit is to sanctify us wholly, in all our Faculties, 1 *Theff.* v. 23. The Spirit is to transform us into the divine Image, 2 *Cor.* iii. 18. The Spirit is to seal us unto the Day of Redemption, *Eph.* iv. 30. and to be the Earnest of an incorruptible Inheritance, *Eph.* i. 14. In a Word, from the Spirit we are humbly to expect all the Fruits of Goodness, Righteousness, and Truth, *Eph.* v. 9.—Now what a comfortable Prospect rises before us, if this Spirit be the all-sufficient, the infinite God, to whom nothing is impossible; who is able to do for us “exceeding abundantly even above all that we can ask or think!” But how languid must be our Hopes, how scanty our Expectations, if he be not the divine Being, but only some finite Existence! And, in another State of Things, to whom will righteous Souls acknowledge themselves inexpressibly indebted, to whom will they return their ardent Thanks, and address the most joyful Praises, but to the Author of all these inestimable Blessings? If this then is likely to be the Employ, and the Delight of Heaven, should it not be begun on Earth?

Upon the whole; Since the Custom of offering Prayer, and addressing Praise, to the Holy Ghost, is
contrary

contrary to no Text of Scripture, is founded upon his divine Nature, and results from the indispensable Obligation of Creatures to worship the Godhead:—Since it was undeniably the Practice of the Christian Church, in its purest Days, and has been received, by unanimous Approbation, for many Hundreds of preceding Years:—Since it is probable, if we will allow their Doctrines and Conduct to be consistent, it is certain, if we will prefer the most accurate and unembarrassed Interpretation of their Epistles, that the Apostles used this Method of Worship:—Since the Analogy of the whole Scripture justifies it, and the innumerable Benefits, which are communicated to us from the blessed Spirit, demand it:—Since Angels ascribe Glory to his awful Majesty, and our Saviour directs us to put up Prayers to his Almighty Goodness:—These, and other Considerations, determine me to join, without the least Scruple, with full Assurance of its Propriety, in that ancient noble Doxology—Glory be to the Father, who hath loved us with an everlasting Love,—and to the Son, who hath washed us from our Sins in his own Blood,—and to the Holy Ghost, who applies these Blessings of redeeming Grace to our corrupt Hearts; to this great, eternal, incomprehensible Trinity, be rendered undivided Honours, and immortal Praise!

Having been so very prolix already, I shall not render myself more tedious by making any Apology, but shall only add, what no Consideration can induce me to omit, that

I am, dear Sir,

Your obliged Friend, &c.

LET-

L E T T E R XXIV.

*Remarks on the Imputation of Adam's first Sin to his
Posterity.*

Weston-Favell, March 1745-6.

Dear Sir,

YOU have set me a Task, which I should be glad to execute, if I was able. God forbid, that I should be backward to plead for the Interests of that Redeemer on Earth, who, I trust, is making perpetual Intercession for me in Heaven. But my Fear is, lest the noble Cause should suffer, by the Unskilfulness of its Defendant. It is for this Reason, purely for this Reason, I wish to decline accepting the Challenge, you seem to give me in your Letter. For this once, however, I will enter the Lists, and venture to try the Strength, not of your Arm, but of your Arguments.

I do not wonder, that you have Objections to make against Christianity. I know some eminent Christians who were formerly warm and zealous in the Opposition: yet they have frankly owned that their Minds were then either very inconsiderate, or else immersed in other Speculations; and that they had no Leisure, or no Inclination to weigh the Evidences, and examine the Nature of the Evangelical Doctrine. Since they have applied themselves to consider these Points, with a Seriousness and Attention, becoming an Enquiry of the last Importance; an Enquiry, in which their very Souls and all their eternal Interests were embarked, they are thoroughly convinced that their former Sentiments were wrong. They are fully persuaded, that the Gospel-Institution is of divine Extract; that it is a System,

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noble and sublime, benevolent and gracious, every Way suitable to the Majesty of God, and admirably calculated for the Comfort, the Improvement, and the Happiness of Mankind.

Methinks you will reply, and very reasonably, "that all such should be able to account for the Change of their Opinions."—I dare say they can.—But as you call on me so particularly to vindicate the religious Principles, which I have from my Infancy embraced; I will now attempt to vindicate them from the various Charges, of which they stand arraigned in your Letter.

Be pleased then, dear Sir, to observe, that the Christian Doctrine teaches, that when God brought Man into Being, he blessed him with a State perfectly holy and happy. If you read the Bible, the authentic Narrative of our Fall, as well as the only Guide to our Recovery, you will find it an avowed Truth, That God made Man upright. If, therefore, Man corrupted himself, and (as it is impossible to bring a clean Thing out of an unclean) polluted his Offspring; where is the Harshness, where the Injustice of the divine Procedure in adjudging him worthy of Death? "Let God be justified, and let Mortals bear the Blame."

You think it very odd, that this tragical Catastrophe should be occasioned by eating an Apple.—So should I too, was there nothing more in the Case, than barely eating an Apple. But this was a wilful and presumptuous Breach of a most positive Command, of the only Command, which the Almighty Lawgiver enjoined. And the smaller the Matter of the Prohibition, the more inexcusable was the Fault of not complying with it. In this Act of Disobedience was implied, the most perverse Discontent in the happiest Circumstances imaginable; the most shameful Ingratitude for the most inestimable Favours. Pride and Arrogance, even to an unsufferable Degree;

Degree ; implicit Blasphemy, making God a Liar, and hearkening to the Suggestions of the Devil, in Preference to the solemn Declarations of Truth itself. Indeed, this Transgression was a Complication of Iniquities ; and, though represented under the extenuating Terms of eating an Apple, was really the most horrid Provocation, that was ever committed.

But that the Transgression of *Adam* should fasten Guilt, or transmit Corruption to his latest Posterity, this, you imagine, is all a Chimera.—If then you was created in a perfect State ; if you suffered nothing by the original Lapse, why is your Heart prone to numberless Evils ? Why do you tread in the Steps of an Apostate Ancestor ? Why do you violate the Law of an infinitely pure God, and too often delight in that abominable and accursed Thing which he hateth, Sin ? You are too honest and ingenuous to deny the Truth of these Expostulations. And if so, you must allow, that your Nature was depraved in *Adam*, or, which seems to be more culpable, that you have corrupted yourself. Then, there is no such great Cause to find Fault with the supreme Disposer of Things, for including you in *Adam's* Trespas, since you yourself do the same Things.

Is it consistent you ask with the Character of an infinitely good Being, to make this Resolve, That he would, on Account of this single Crime, bring into Existence almost innumerable Millions of Creatures, so spoiled by himself, that they should all deserve eternal Damnation ?—I answer, this is entirely a Misrepresentation of the Christian Scheme. It was not in Consequence of the original Crime, that God determined to bring the human Race into Being ; but, in Pursuance of his own eternal Purposes, which are always the Issue of consummate Wisdom, of unbounded Benevolence, and will, unless his Creatures stubbornly reject the Overtures of his Love, terminate in their unspeakable

Felicity.—Neither was the human Race spoiled by the Creator, but by themselves.—To suppose, that the Author of all Excellence should deprave the Work of his own Hands, is doubtless a shocking Thought, and such as we utterly disavow. So far was he from being the sole Operator, that he was not so much as accessary in any Degree to their Misery: but warned them of their Danger; charged them to beware; and planted the Barrier of his own tremendous Threatenings between them and Ruin.

You are displeased, that everlasting Happiness should never be attainable by any of these Creatures, but by those few to whom God gives his effectual free Grace.—If the Proposition be set in another Light, which is really the true Method of stating it; if we say, That, though All have forfeited, yet All may recover everlasting Happiness, because effectual Grace is freely offered to All: what can a Man of Candour object to such a Dispensation? Will he not acknowledge the Goodness of the divine Procedure, and inveigh against the Perverseness of Mortals; the most unreasonable Perverseness of all those, who are too proud to be sensible of their Want of Grace, or too careless to trouble their Heads about it? Will he not be constrained to declare them Suicides, and that they are chargeable, if they perish, with their own Destruction? If we prescribe a Medicine of sovereign Efficacy, and the Sick is so self-willed as to refuse the Recipe, who is to be blamed, in case of a Miscarriage, the Physician, or the Patient?

When therefore you talk of Persons being unavoidably damned, you quite misconceive the Tenour of our most merciful and benign Institution; which offers Forgiveness to all, though ever so profligate, through the Saviour's Atonement; which makes a Tender of Grace to all, though ever so abandoned, through the Saviour's Mediation.

Mediation. The Language, the most compassionate Language of which, is, "Turn ye, turn ye, from your evil Ways, for why will ye die?" And because the Sinner, enslaved to Vice, is unable to shake off the Fetters, it further says, "Ask, and ye shall receive; seek, and ye shall find, Grace sufficient for you."

As to the Meaning of the Term Grace, I apprehend, it signifies the Pardon of obnoxious, and the Acceptance of unworthy Persons, on Account of the Expiation and Merits of their Redeemer. It imports also a Communication of Knowledge and Strength to ignorant and impotent Creatures, that they may discern their Creator's Will, and discerning, may be enabled to perform it. And in forming these Ideas, I can see nothing stupid; in expecting these Blessings, nothing foolish.

But still, perhaps, you think it scarce reconcileable with the Wisdom, the Justice, the Mercy of God, to suffer Mankind to fall. That he foresaw it, and could have prevented it, is undeniable. He foresaw it, or else he could not be omniscient: he was able to have prevented it, otherwise he could not be omnipotent.—But what if the eternal Maker knew, that this would give Occasion to the most ample and glorious Manifestation of those very Attributes, which you suspect are eclipsed hereby? Would this conciliate your Approbation? Would this incline you to acquiesce in the Œconomy of the Gospel?

Certainly it is a most stupendous Discovery of Wisdom to find out a Method, whereby the seemingly jarring Attributes of Justice and Mercy may be reconciled.—Whereby the Sinner may be saved, without any Injury to the inviolable Holiness of his Laws, or any Derogation to the Honour of his just and righteous Government. It was impossible to give such an amazing Proof of his infinite Kindness for poor Mortals, as by delivering his own Son to take their inferior Nature, and bear

all their Guilt. Nor can there be so signal an Exertion of Justice, as to punish this most excellent Person, when he stood in the Place of Offenders; or of Mercy, as to divert the Vengeance from their obnoxious to his immaculate and innocent Head.

As from the Scheme of Redemption, the highest Glory redounds to the divine Majesty, so the richest Consolation is derived from hence to frail Creatures. The Happiness of Men consists in the Favour of God. His Love is better than Life. To be graciously regarded by that adorable Being, who stretched out the Heavens, and laid the Foundations of the Earth; to be the Objects of his Complacency, whose Smile constitutes Heaven, and whose Frown is worse than Destruction;—this, this is human Felicity. And how could God Almighty give us a brighter Evidence, a more pregnant Proof of his inconceivably tender Concern for us, than by surrendering his only Son to Condemnation and Death for our Sake? Transporting Thought! Big with a Delight, which Man could never have known, had not *Adam* fallen. This obviates an Objection, on which you strongly insist, That you and others never consented to make *Adam* your Representative. For if this Method of ordering Things be productive of a superior Felicity, to all that are willing to be happy, then it can be no Wrong to the World in general, or to any individual Person in particular. No more than it is a Wrong to the Minor, for his Guardians to procure Interest for his Money, and improve his Estate, against the Time of his coming to Age.

Upon the whole; There is no Reason to quarrel with that sovereign Will of God, which permitted us to fall in *Adam*, from thence to contract Guilt, to derive Pollution, and, consequently, to deserve Damnation. But rather there is abundant Cause to admire, to adore, to bless his holy Name, for providing a Redeemer; a
Redeemer

Redeemer of unknown Dignity, and unutterable Perfections; a Redeemer, by whom all the Evils of the Fall may be more than redressed; a Redeemer, in whom all the awful and amiable Attributes of the Deity are most illustriously displayed; a Redeemer, through whom the most wicked, and most unfortunate of our Race, may find Mercy, and arrive at Happiness; a Redeemer, who most compassionately invites all, all that are weary and heavy laden, to come to him, and most assuredly declares, that whosoever believeth in him, shall not perish, but have everlasting Life.—And is it not strange,—very strange,—hardly credible, sure, that any should reject so great Salvation, and chuse Death rather than Life?

Let me beg of you, Sir, to consider these Points with Calmness and Impartiality. You cannot but be sensible, that many learned, many wise, many excellent Persons, most cordially believe them; receive their chief Satisfaction from them; and would rather die, than renounce them.—Since it is possible, at least, that they may be in the right; since you do not pretend to be infallible in your Judgment; and since you acknowledge a God of unerring Wisdom, and everlasting Goodness, let me beseech you to implore his Guidance in your Search, and his Direction in your Determination. For I am not ashamed to own, or rather I am bold to maintain, that this Wisdom cometh from above; this Wisdom is the Gift of God; and Prayer is altogether as necessary to its Attainment, as Sagacity of Mind, or the Accomplishments of Learning.

L E T T E R XXV.

Advice to his Brother, when looking out for a Trade.

Dummer, June 27, 1737.

Dear Brother,

I FIND you are at *London* looking out for a Trade, and a Master to set yourself to. I hope, you pray earnestly to God to guide you in your Choice by his infinite Wisdom. He only knows what kind of Employ will be best for you; in what Family or Neighbourhood you will have the most Helps and Encouragements to Holiness; where you will be most exposed to Temptations, to evil Company, and to an early Corruption. Therefore, remember what you have learned in the 3d Chapter of *Proverbs*, and now, above all other Times, put in Practice, "*In all thy Ways acknowledge HIM, and he shall direct thy Paths.*" Beseech the all-wise God to go before you in this weighty Undertaking, and to lead you to such a Master, and to settle you in such a Place, where you may, the most advantageously, work out your Salvation. Desire also your honoured Mother, and mine, to have a great Regard to your Soul, and the Things that make for its Welfare, in putting you out. Let it be enquired, not only whether such a Tradesman be a Man of Substance and Credit, but whether he be also a Man of Religion and Godliness? Whether he be a Lover of good People? a careful Frequenter of the Church? Whether his Children be well nurtured and educated in the Fear of the Lord? Whether Family-Prayer be daily offered up in his House? Whether he believes that the Souls of his Servants are committed to his Trust, and that he will

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be answerable for the Neglect of them at the Judgment-Seat? It will be sadly hazardous to venture yourself under the Roof of any Person, who is not furnished with these Principles, or is a Stranger to these Practices. But, if he be quite contrary to all these, a Despiser of God and Goodness, wholly devoted to carnal Pleasure, and worldly Gain; if he not only omit the religious Care and Oversight of his Household, but also set them a wicked and corrupt Example;—let nothing induce you to enter into his Service. A lewd, drinking, swearing, cheating Master, will be sure to disregard the Sobriety and Purity of your Behaviour, and very likely to corrupt it. To have his disorderly Carriage daily before your Eyes, will be as dangerous as to lodge in a Plague-House. Therefore, let no Consideration of Profit, or Advantage, or of any other Sort, prevail with you to become Apprentice to such a one. If you do, depend on it, you breathe tainted Air; and it is much but you catch the deadly Infection.—After you are bound to a Master, you must be as diligent in doing your Duty to him, as you should be of examining into his Character before you are bound. As I have given you my Advice concerning the latter of these Particulars, I fancy you will not take it amiss, if I give you some Directions concerning the former. As soon as you are bound, you are at your Master's, and not at your own Disposal: he has then a Right to your Hands, your Strength, and all that you can do. He becomes a Sort of Parent to you; and though not a natural, yet a civil, Father. You are also obliged, not only by the Laws of your Country, and the Tenour of your Indentures, but by the 5th Commandment of God, to pay him all due Submission and Honour. To do this, is a most material Part of your Duty, as a Christian, as well as your undeniable Debt, as an Apprentice. It is required of you by God, in holy Scripture, and you must not once
imagine

imagine that you do what is pleasing to him, unless you conscientiously perform it. Now, that you may know what it is that your Master will expect from you, and what it is that the Lord has enjoined you, with Regard to him, remember, it consists, first, in Reverence of his Person; secondly, in Obedience to his Commands; and, thirdly, in Faithfulness in his Business.

First, in Reverence of his Person. You must esteem him very highly for his Superiority's Sake, and the Resemblance he bears to God. For God, who made you, and has an uncontrollable Power over you, has communicated some of that Power to your Master; so that you are to look upon him as the Representative, in some Sort, of the divine Majesty, and invested with some of his Authority. Accordingly *St. Paul* says, *1 Tim. vi. 1.* You must count him worthy of all Honour; all *i. e.* internal and external, that of the Actions and Words, as well as that of the Heart. It is not enough to maintain a worthy Estimation inwardly, but you must let it appear on all Occasions outwardly, by behaving yourself very obligingly to him before his Face, and by speaking very respectfully of him behind his Back. Suppose you should discern Failings and Infirmities in him, you must by no Means divulge them, or make yourself merry with them, much less must you dare to set light by any of his Orders. Whatever you have Reason to think will grieve or displease him, will be prejudicial or offensive to him, that you must cautiously forbear,

Secondly, Obedience to his Commands. See how full the Apostle speaks to this Purpose, "Servants, obey in all Things your Masters according to the Flesh." *Col. iii. 22.* Observe likewise, from this Passage, not only the Necessity, but also the Compass, and Latitude of your Obedience; how large and extensive it is. It reaches, not barely to a few, but to all and every In-

stance,

stance. If you should receive Orders that are ever so much against the Grain of your own Inclination, you must force yourself to comply with them; receive them as you used to do nauseous Physick, though they be unpleasant at first, they will do you Good, and be comfortable to you afterwards; your own Pleasure must always stoop, and give way to your Master's. If he sets you a Task as is mean and ignoble, and such as (according to the Expression of the World) is beneath a Gentleman's Son, do not scruple it dear Brother, but dispatch it chearfully. Remember who hath said, "Servants obey your Masters in all Things." And, oh! remember that be we as well born and bred as we will, yet he that was higher than the highest of us all, even the most excellent and illustrious Person that ever lived, condescended to the lowest and (such as our fine Folks would account the) shamefullest Offices. The Lord Jesus Christ, though the Brightness of his Father's Glory, disdained not to wash his Disciples Feet. Neither be dejected because you are treated in an unworthy Manner, or set to do some mean and low Office for him, or his Family, but rejoice rather in that you are made like unto your Redeemer, and in the happy Prospect you will have of becoming great in Heaven, by being so little on Earth. I am aware this Piece of Advice is not so unexceptionable as the rest, it may possibly be adjudged the Mark of too yielding and sneaking a Spirit; but never forget that the Things which are most highly esteemed by God, are held in least Repute by Men. I know, and am sure, that if any Apprentice would make such a Compliance for the Sake of preserving Peace, and out of Conscience to the Command of God, and with an Eye to the Example of Christ, there is a Day coming when he will not repent of it; when it will not be deemed a Blot in his Character,

rafter, but be an Ornament of Grace to his Head, and more comely than Chains about his Neck *. Well, you see your Obedience must be univerfal, you must come when he calls you, and go where he bids you, do all that he commands you, and let alone all that he forbids you. This must, moreover, be done, not grudgingly, or of Necessity, but readily and gladly: for hear what the Scripture saith, "Whatsoever ye do, do it heartily †;" and again, "with good Will doing Service ‡;" so that we must not creep, but be quick and expeditious in our Business, howsoever disagreeable. You must not go about it with grumbling Words and muttering in your Mouth, but with so satisfied an Air, as may shew that you are pleased with whatever pleases your Master.

Thirdly, In Faithfulness in his Business. This is the last Branch of your Duty to your Master; and since *Moses* has obtained an honourable Testimony, on this Account, be you also faithful in all his House ||. You may find this, as indeed all the Qualifications of a good Servant, described by *St. Paul*, (*Tit. ii. 10.*) "Not purloining," says he, "but shewing all Fidelity." You are charged not to purloin, *i. e.* not to keep back from your Master, nor to put into your own Pocket, nor convert to your own Use, any of that Money, which, in the Way of Trade, passes through your Hands. You were taught from your Childhood, to keep your Hands from picking and stealing, and I hope you abhor such abominable Practices from the Bottom of your Heart. You must not sell at a cheaper, and buy at a dearer Rate, in order to have some valuable Consideration made you privily in your own Person. These differ from robbing on the Highway, (they are flagrant Acts of Dishonesty, and will cry to Heaven for Ven-

* Prov. i. 9. † Colos. iii. 23. ‡ Eph. vi. 7. || Heb. iii. 5.
geance)

geance) only in being less open and notorious. Such Tricks and villainous Devices do the same Thing by Craft and Treachery, as Housebreakers do by Force and Violence. Therefore, dear Brother, renounce, detest, and fly from them as much as from Fire, Arrows and Death. Besides, you are not only to abstain from such clandestine Knavery, but also to shew all good Fidelity. What is meant by this, you may understand, by reading how *Joseph* conducted himself in *Potiphar's* Service. Your Master it is likely will commit the Management of some of his Affairs to you, and you must endeavour, by a discreet Behaviour, and a pious Life, to bring the Blessing of the Lord upon all that you take in Hand. You must lay out your Time, and your Labour, and give all Diligence to answer the Trust reposed in you. You must not delay the Business which is urgent, nor do your Work by Halves, nor transfer that to others which is expected you should do yourself. "The slothful Man," says *Solomon*, "is Brother to him that is a great Waster;" therefore you must avoid Idleness, and Carelessness. In a Word, you must do nothing knowingly and wilfully that is likely to impoverish your Master, but seek, by all lawful and laudable Means, to increase his Substance. All this you must observe, not only when he stands by you, and inspects you, but when his Back is turned, and you are removed from his View; otherwise your Service is nothing but Eye-service, such as will prove odious to Man, and is already condemned by God. For if you appear to be industrious, and in earnest, before your Master, but to loiter and trifle when out of his Sight, you will be chargeable with Hypocrisy, a Sin extremely hateful to Christ, and grievously pernicious to the Soul. —But I am afraid I tire you; this one Sentence, therefore, and I have done. You must carry yourself, throughout the whole Course of your Apprenticeship

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so respectfully, so obediently, so faithfully, that at the End of it you may truly say with *Jacob*, "With all my Power I have served your Father." I had more to write, but will send you (if you care to accept it) the Remainder some other Time. May God bless you all, and your affectionate Brother, &c.

LETTER XXVI.

Remarks on some Passages of Holy Scripture.

Dear Sister,

I Have taken my Pen in Hand to write; but what shall be the Subject? News I have none; or, if I had, my Brother would communicate it, in his Conversation.—Let me imitate a royal Example. It was once said by a renowned King, "My Song shall be of Mercy and Judgment:" of the same let my Letter treat. The former was very lately the Topic of some agreeable Discourse with a young Gentleman.—We observed, how necessary it is, to be firmly persuaded of the infinitely rich Mercies of God in Christ Jesus. This will make us delight to think of him, and encourage us to fly to him. Whereas, if we have a Jealousy, that he bears us ill Will, or designs our Ruin, we cannot take Pleasure in him, or place our Confidence in him. Therefore the condescending God has given us repeated and solemn Assurances of his Pity, his Grace, his tender Mercy in Christ Jesus.

Exod. xxxiv. 6, 7 *. He makes it his very Name. Intimating, that a Man may forget his own Name, before

* "And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in

fore the blessed God can cease to be merciful to them that fear him.

Ezek. xxxiii. 7, 11 *. He confirms his divine good Will to us by an Oath. He swears by his very Life, that he desires our Happiness, and seeks our Salvation. —Here are two immutable Things, the Name, and the Oath of God. Can we have stronger Confirmation of his loving Kindness?

I think, if it be possible, we have. He has so loved us, saith the Scripture.—How hath he loved us? So, as no Words, no not of his own all-wise Spirit can express; nothing but the unspeakably precious Effects. So as to surrender his own Son, to die that we might live; to be made subject to the Law, that we by his Obedience might be made righteous; to become a Curse, that we might inherit the Blessing.—Read what the Wife of *Manoah* very justly alledges, and apply it to the Point before us, *Judges xiii. 23* †, for I can no more: I hear my Friend Mr. —'s Coach coming to carry me out on a Visit.

Yours, &c.

in Goodness and Truth. Keeping Mercy for Thousands, forgiving Iniquity and Transgression, and Sin, and that will by no Means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.”

* “So thou, O Son of Man, I have set thee a Watchman unto the House of *Israel*; therefore thou shalt hear the Word at my Mouth, and warn them from me. Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way, and live; turn ye, turn ye, from your evil Ways; for why will ye die, O House of *Israel*?”

† “But his Wife said unto him, If the Lord were pleased to kill me, he would not have received a Burnt-Offering, and a Meat-Offering at our Hands, neither would he have shewed us all these Things, nor would, as at this Time, have told us such Things as these.”

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LETTER XXVII.

TO HIS FATHER.

Reflections on the Death of his Relations.

Biddeford, Oct. 1, 1742.

Rev. and Hon. Sir,

YOUR last, containing the melancholy Account of the Death of both my Aunts, I received. I hope they died in the Lord, and sleep in the Bosom of Jesus, and then, truly, they are the happy Persons, and we the Objects of Pity. They rest, and have cast Anchor in the Harbour; whereas we are still beating on the Ocean, and tossed in the Storm.—If we consider Things impartially, this World is our Grave; nor do we really live, till we burst the fleshly Prison, and get beyond the visible Skies.

In the Grave is Darknefs. It is called the Shadow of Death.—And what else is this wretched World? What, but a State of Gloominess; a Valley of the thickest Darknefs? where poor Mortals grope in spiritual Ignorance; and wander up and down, not seeing the Things that belong to their Peace.

In the Grave, among the Tombs, we look for Phantoms and Apparitions.—And what else do we meet with here below? A thousand Sorts of Happiness present themselves to our Wishes, but are unsubstantial and phantastical all. They are a gay Delusion, and mock our Expectations, as one of those vanishing Forms would baulk our Embraces.

The Grave is the Land where all Things are forgotten. The Ideas of Friendship are obliterated, and the dearest Relatives are remembered no more.—And

Is not this too true a Description of our present State? Do we not unaccountably forget Jesus Christ, our Almighty Friend, and everlasting Glory, our invaluable Heritage? Where is the Man that remembers his bleeding Saviour, on his Bed; and thinks upon him when he is waking? No; the Redeemer's inconceivable Love, and the precious Benefits of his Passion, are buried in a deep Oblivion. This World then of Darkness, Apparitions, and Forgetfulness, is the grand Dormitory. Flesh and Blood the Tomb of our immortal Minds.

Nascentes morimur.

I fear, I tire you, honoured Sir. But because I have no News, that you can apprehend or relish, I allow my Pen in these Excursions.—This Week I was sent for to visit a Lady of this Parish, in the same Disorder, which proved so fatal to my two Aunts. She lay, poor Gentlewoman, most terribly afflicted, and is now released. It put me in Mind of the *Psalmist's* penitential Acknowledgement, which I think is never more applicable than in the Case of the Small-Pox: "When thou, Lord, with Rebukes dost chasten Man for Sin, thou makest his Beauty to consume away, like as it were a Moth fretting a Garment." I shall rejoice to hear that you and my Mother continue well, under all your Trouble and Fatigue, and remain,

Reverend and Honoured Sir,

Your most dutiful Son,

JAMES HERVEY,

LETTER XXVIII.

*A Question concerning a Passage in Scripture.**Weston-Favell, April 1, 1746.**Dear Sir,*

IF you can spare the *Night Thoughts*, the Bearer of this Ticket will bring them safely to *Weston*. I propose to read them, when Business is done, and the Day is fled; so that the Time may correspond with the Subject.

I hope, the Bookseller has, before this Time, waited on you with the little Volume, which desires your Acceptance. Was it to pass through my Hands before it was presented, I should almost be induced to inscribe it with that pretty Line in *Virgil*,

Munera parva quidem, at magnum instantur amorem.

Pray, do you think that Passage, *Luke vi. 38.* *δοτεν εις τον κολπον υμων*, is rightly rendered by our Translators? "Shall Men give into your Bosom." Is the Idea of Men necessarily implied in the Original? Or can Fact and Experience justify the Translators in giving this Sense to the Original? God, and Conscience, and a future State will amply recompense the Beneficent; but whether Men, the Generality of Men in this World are thus generous and grateful, seems to be a Point that wants Confirmation. This Remark was suggested in perusing the Place, but I submit it to your Judgment, and remain,

Dear Sir, &c.

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LETTER XXIX.

The Plan of his Contemplations on Night:—on the Holy Scriptures.

Weston-Fawell, Nov. 1, 1746.

Dear Sir,

THIS Morning I received your Favour. The Day
lours, and threatens Rain, which debars me from
the Pleasure of paying you my Thanks in Person.

Mr. *Huygens* I hope to read very carefully. But,
I believe, it will be proper to take Heed of adopting
into my Plan any Notions, that are difficult and ab-
struse. I would have every Thing so perspicuous, that
the dimmest Understanding may apprehend my Mean-
ing; so obvious, "that he who runs, may read."—Let
me lay before you a little Sketch of my Design, with a
Request, that you would alter the general Order, and
make Retrenchments, or Additions of particular Inci-
dents, as you shall think most expedient.

A contemplative Walk.—The Approach of Evening
and gradual Extinction of Light.—The Advantages of
Solitude.—The Stillness of the Universe.—The Cool-
ness of the Atmosphere.—Darkness, and its Usefulness
to Mankind.—Sleep, and its beneficial Effects.—
Dreams, and their Extravagance.—A Glow-worm glim-
mering.—An Owl shrieking.—A Nightingale singing.
—The very different Circumstances of Mankind; some
revelling and carousing; some agonizing and dying.—
A Knell sounding.—The Notion of Ghosts walking.—
The Moon, with its various Appearances, and Service-
ableness to our Globe.—The heavenly Bodies—Their
Number—Size—Courses—Distances.—Display many of
the glorious Attributes of their Creator.—Some of which

are specified.—They teach nothing of Redemption.—This the peculiar Prerogative of Revelation.—Christ the Day-Star from on High, that points out, and makes clear the Way of Salvation.

These are some of the Subjects which, I imagined, might be admitted into the Composition of a Night-piece. If others occur to your Mind more pleasing, or more striking, be pleased to suggest them.

I am glad to find by the Quotation from Mr. *Locke*, that your Esteem and Veneration for the Scriptures, are on the increasing Hand. May we be persuaded, ever more and more, of the incomparable Excellency of those sacred Volumes. This one Consideration, that they are the Book of God, is a higher Recommendation of them, than could be displayed in ten thousand panegyric Orations. For my Part, I purpose to addict myself with more incessant Assiduity to this delightful and divine Study. Away, my *Homer*; I have no more Need of being entertained by you, since *Job* and the Prophets furnish me with Images much more magnificent, and Lessons infinitely more important. Away, my *Horace*; nor shall I suffer any Loss by your Absence, while the sweet Singer of *Israel* tunes his Lyre, and charms me with the finest Flights of Fancy, and inspires me with the noblest Strains of Devotion. And even my prime Favourite, my *Virgil*, may withdraw; since in *Isaiab* I enjoy all his Majesty of Sentiment, all his Correctness of Judgment, all his beautiful Propriety of Diction, and—but I must have done. The Messenger waits, he can stay no longer, than barely to allow me Leisure to subscribe myself,

Dear Sir, &c.

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LETTER XXX.

*On promoting the spiritual Improvement of the Patients
of the Infirmary.*

Weston-Favell, Nov. 22, 1746.

Dear Doctor,

AS I cannot attend the Infirmary at *Northampton* this Day, permit me to take this Opportunity of acknowledging the Favour of your last.

The Sermon you was pleased to lend me, I admire. Christ the great Propitiation is, with me, a most favourite Subject; and, I think, the Author has been so happy as to treat it in a clear, nervous, pathetic Manner.—I am delighted with his Reply, and rejoice to observe, that it has passed a second Edition. I hope the Antidote will operate, and spread as wide as the Poison.—This Writer has another Recommendation. His Conciseness, added to Perspicuity, renders his Arguments easy to be apprehended, and not difficult to be remembered.—I am so much charmed with his Performance, that I beg Leave to keep it a few Days longer; and should take it as a Favour, if, in the mean Time, you would give the Bookseller an Order to send for one of the Sermons for me.

I heartily applaud the Zeal you shew for the spiritual Welfare of the Patients. The Infirmary would be an inestimable Blessing, if, by the Grace of God, it might be productive of a Reformation in the Persons, whom it admits and discharges. As distressed Objects will in all Probability, resort to it, from all Parts of the County, a Change wrought in their Hearts, and a Renewal begun in their Lives, might be a happy Means of diffusing Religion far and near.—I hope the Clergy

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concerned in the Management of the Infirmary will, with Delight and Assiduity, concur in the Prosecution of so desirable an End. I can promise for one, so far as God shall give him Ability.—I wish some proper Scheme were contrived for the Execution of this Design, in which I might bear some little Part, without giving Umbrage to my Brethren, or alarming their Jealousy.—I have sometimes thought of offering to give the Patients a kind of Lecture or Exhortation once a Week, formed upon some or other of those Scriptures, which are the standing Memento's of their Wards*. But, sometimes doubtful whether such a Proposal would meet with Acceptance, sometimes checked by the Infirmities of my Constitution, I have hitherto neglected to mention the Affair. However, I now venture to submit it to your Consideration. To this, or any other more adviseable Method, I should very readily contribute the best of my Assistance.

“Are you inclined, dear Sir, to give the poor Creatures all the Instruction in the Christian Religion, you are capable of?”—We take you at your Word; and henceforward look upon you as an Associate in our great Work. In a Warfare of such unspeakable Importance, we are glad to strengthen our Force by the Accession of every Ally. Much more of such an Auxiliary, as will be regarded by the Patients with an uncommon Degree of Attention and Pleasure. Nor can I think it any Ways inconsistent with the Office of a Physician; or any Derogation from the Dignity of his Character, to feel the Pulse of the Soul, to examine into the Symptoms of spiritual Maladies, to ask exploring Questions concerning the Habit of the Mind, and pre-

* Texts of Scripture in the *Northampton, Winchester*, and several other Infirmarys, are written on the Walls, and consequently, are very useful, if seriously reflected on.

scribe according, either for the purging off the peccant Humours of Vice, or corroborating the relaxed Powers of Grace.

May that infinitely condescending and compassionate Being, who disdained not in his own sacred Person, to take our Sicknesſes, and bear our Infirmities, both direct your Counſels, and prosper your Endeavours, in this momentous Affair.

I purpoſe to wait upon you ſome Afternoon in the next Week, and cannot think of a more agreeable Topic of Converſation, than that of concerting Meaſures for the proper Exertion of this Labour of Love, and encouraging each other to abound in the Work of the Lord.

I am, dear Sir, &c. &c.

LETTER XXXI.

On the ſame Subject.

Weſton-Favell, Nov. 29, 1746.

Dear Doct^r,

HAVING taken Cold, and got a Hoarſeneſs, I am afraid to venture abroad; leſt I ſhould loſe my Voice, and be incapable of performing the Duty of the Morrow.

If any Method is agreed upon by the Committee for endeavouring, in ſome more effectual a Manner, to promote the ſpiritual Recovery, and everlaſting Welfare of the Infirmary Patients, I wiſh you would be ſo kind as to inform me of it, in a Letter: that if any Part of this generous Undertaking ſhould fall to my Share, I may addreſs myſelf to the Proſecution of it, with all

the Ability which the divine Goodness shall vouchsafe to communicate. Or, if there be no Need of my Concurrence, that I may accompany it with my best Wishes, and, at least, further it with my Prayers.

Who am, &c.

LETTER XXXII.

His Dislike of Controversy.

Weston-Favell, Feb. 28, 1747.

Dear Sir,

I Have read the ingenious Gentleman's Letter attentively; though he says the strongest Things that can be urged upon the Point, I still adhere to my Sentiments; and not because they are mine, but the Scripture's, and supportable. I am persuaded by a Variety of Texts from the Oracles of Truth.--I beg Leave to wave the Prosecution of the Controversy. Controversy is what I naturally dislike, and what I have seldom found advantageous. I know his Opinion, and he has given me an Opportunity of declaring mine; and I would only add, that if in any Thing we be otherwise minded (than is consistent with the Gospel of Grace) God (upon a diligent Application to his Word, and humble Prayer for the teaching of his Spirit) will reveal this unto us. *Phil. iii. 15.*

I have been reading Mr. *Baxter's Saints Everlasting Rest*, and admire the Copiousness, the Justness, and the Devotion of his Thoughts*. How happy the Soul,

* This very comfortable and inestimable Book (which well deserves to be in the Hands of every Christian) has lately been most judiciously abridged by the Reverend Mr. *Fawcett*.

that while reading them, can make them his own! May this be always the prevailing Desire; and in due Time, the Heaven-vouchsafed Portion of the worthy Owner of the Book, and of his

Most affectionate Friend, &c.

L E T T E R XXXIII.

On publishing his Meditations.

Weston-Favell, Feb. 1747.

Dear Sir,

I Have heard nothing from my Printer, during all this Interval. What can be the Reason of his long Silence, and great Negligence, I cannot imagine. But this Week it occurred to my Mind, that if he delays the Second Edition at this rate, I may possibly be able to prepare the third Letter to accompany it. Accordingly, I have postponed other Business, and applied wholly to this Work. I have transcribed some Part of the intended Piece, and send it for your Perusal. Pray be so good as to examine it narrowly, and favour me with your Remarks and Improvements, on a separate Paper. There are, I fear, besides more material Faults, several Mistakes in the Copy, owing to my Want of Leisure to review it. I suppose, the Remainder of my Design, when completed, will consist of about the same Number of Pages.

If I live till *Monday*, I propose to visit my Patient at the Infirmary; and, if Company happens to be agreeable, will take the Pleasure of spending an Hour with

with a certain valuable and very much esteemed Friend at *Northampton*. If you are not able to guess the Person I mean, you shall soon be informed, by dear Sir,

Your's, &c.

LETTER XXXIV.

On the Plan of a religious Society.

Weston-Favell, April 12, 1747.

Dear Sir,

I Have folded down a Corner of the Leaf at the Place where your Perusal left off. There is a Note or two subjoined to the preceding Pages, which I wish you would please to examine. My humble Service to Dr. * * * *. I desire he will write his Remarks and Corrections on a separate Paper. What think you of the following Lines for a Motto?

Night opens the noblest Scenes, and sheds an Awe,
Which gives those venerable Scenes full Weight,
And deep Impression on th' intender'd Heart.

Night Thoughts.

— *Si quid novissi restat illis
Candidus imperiti.*

Your Plan for forming a Christian Assembly *, and regulating our Interviews, I greatly approve. It seems to me, to be complete. I see nothing that should be taken from it, nor can think of any Thing to be added to it. I heartily wish to have it carried into Execution, and hope it will be productive of considerable Comfort and Advantage to the Members; and not to them only,

* See Letter LXI.

but,

but, by rendering them more useful in their respective Stations, to many others.

A Cold, and Hoarseness on my Voice, make me somewhat fearful of coming to ***** this Day.—I hope you have perused the Remainder of the Manuscript; and cannot but wish, you would give the whole a second Reading. The unknown Importance of what we print, inclines me to urge this Request. Who can tell how long it may continue, and into what Hands it may come? I almost tremble at such a Thought, lest I should write unadvisedly with my Pen; and injure, instead of serving the best of Causes.

If you have put my little Piece into the Hands of my *Aristarchus*, Dr. ***** I mean, desire him to be particularly attentive to the Redundancies, and lop them off with a plentiful Hand.

I shall soon create you a second Task, by transmitting for your Correction, twenty Folio Pages of Remarks on the Stars, and serious Improvements.

Your's, &c.

P. S. *Vix bonus & prudens Versus reprehendit inertes,
Culpabit durus, inemptis allinet atram
Transverso Calamo signum, ambitiosa recidet
Ornamenta, parum claris Lucem dare cogit,
Argut ambiguit dictum, mutando notabit.*

HOR.

This I transcribe, not to inform you of the Critic's Office, but only to apprize you of what I wish, and what I humbly request.

LET-

LETTER XXXV.

*On Levity in Conversation, and Attendance on public
Worship.*

Weston-Favell, June 27, 1747.

My dear Friend,

COMING Home this Evening, I could not forbear musing on the various Topics, which furnished Matter for our Discourse; and now I am all thoughtful and retired, I cannot forbear taking Notice of some Particulars relating to our Conversation. To be silent in such a Case, would, I am persuaded, be more displeasing to a Gentleman of your Discernment and Generosity, than to use the utmost Freedom of Speech.

Was it you, dear Sir, or I, that when a certain Passage in Scripture happened to be mentioned, treated it, not indeed with a contemptuous Disdain, but with too ludicrous an Air? descanted on it, in a sportive and frolicksome Manner, in order to create a little Pleasantry. If I was the Person that indulged this improper Levity, I beseech you to rebuke me, and severely too. Though my Design might be innocent, my Conduct was apparently wrong. That infinitely precious and important Book, should be always held in the highest Veneration. Whatever the divine Spirit vouchsafes to dictate, should be thought and spoke of by Mortals, with Gratitude, Dutifulness, and Awe. It is the Character of a religious Man, that he *trembles* at God's Word; and it is said of the great Jehovah, that he has *magnified* his Name and his Word, above all Things.

Who was it, dear Sir, that lent to our valuable Friend that vile Book, *Le Sopha*, and yet wrote by *Crebillon*,
with

with an enchanting Spirit of Elegance; which must render the Mischief palatable, and the Bane even delicious. I wonder, that your kind and benevolent Heart could recommend Arsenic for a Regale. It puts me in Mind of the empoisoned Shirt presented to *Hercules*. I am sure you did not think on it, or else you would no more have transmitted such a pestilent Treatise to the Perusal of a Friend, than you would transmit to him a Packet of Goods from a Country depopulated by the Plague. If that polluting *French Book* still remains in your Study, let me beg of you to make it perform Quarantine in the Flames.

The last Particular relates to Attendance on the public Worship of God. Let us not neglect the assembling ourselves together. This was the Advice of the best and greatest Casuist in the World; not to say, the Injunction of the Maker of all Things, and Judge of all Men.—Would we be assured of our Love to God! This is one Evidence of that most noble and happy Temper, “Lord, I have loved the Habitation of thy House, and the Place where thy Honour dwelleth.”—Would we glorify the Lord? Then let us appear in his Courts, fall low on our Knees before his Footstool, and in this public Manner avow him for our God, recognize him for our King, and acknowledge him to be our supreme Good.—Would we follow the Example of our devout and blessed Master! Let us remember how it is written, “Jesus went into the Synagogue, as his *Custom* was.” And, if we take due Care to get our Hearts prepared, by a little previous Meditation, and earnest Prayer, I dare answer for it, our Attendance will not be in vain in the Lord. God will, according to his Promise, meet us in his Ordinances; make us joyful in his House of Prayer; and we shall experience what, (if I remember aright) that brightest Ornament of the Court of Judicature, Judge *Hales* declared,
“That

"That he never sat under the Preaching even of the meanest Sermon, but he found some Word of Edification, Exhortation, or Comfort."

Dear Sir, bestow a Thought on these Things. If the Remonstrances are *wrong*, I willingly retract them. If *right*, you will not pronounce me impertinent. Love and Friendship dictate what I write, and the only End I have in View is the Holiness, the Usefulness, the Happiness, the final Salvation of my much esteemed Friend. It is for this, this only I have now taken my Pen in Hand, and for this I shall often bend my Knees before God, and thereby prove myself to be,

Dear Sir, &c.

LETTER XXXVI.

On the Plan of a Christian Society.

Weston-Favell, 1747.

Dear Sir,

MR. H—— delivered your Message. Upon a repeated Perusal of your *Rules and Orders*, I find nothing to add, nor any Thing to alter*. I think it is a finely calculated Scheme, and seems very likely (*our Dew*) to be productive of considerable Good.

When the Disciples were together, after their Master's Resurrection, they had the Honour, the Comfort, and Advantage of his divine Presence. And why may not we, when *associated on such a Plan*, and conversing with *such Views*, reasonably hope for the same Blessing?

* See Letter LXI.

I shall

I shall return all your Books by the first Opportunity, only the first Volume of the *History of the Bible*, I beg to keep a little longer. The Bible, I intend, for the future, to make the principal Object of my Study. That beautiful and important Exhortation shall be my ruling Directory, Ο ΛΟΓΟΣ ΤΗΣ ΧΡΙΣΤΟΥ ΕΥΟΧΗΣΙΩ ΕΝ ΥΜΙΝ
 ΕΛΘΩΝ.

Perhaps, Dr. Wall will be so obliging as to answer my Letter. And if so, I think, it will be proper to defer writing to Mr. Rivington, and sending the Draught, till I hear the Doctor's Sentiments.—I beg of you to accept the cordial Compliments, as you have always the best Wishes, and frequently the earnest Prayers of,

Dear Sir, your's, &c.

L E T T E R XXXVII.

On his Meditations, and miscellaneous Remarks on Books.

Weston-Favell, July 18, 1747.

Dear Sir,

I Desire you to accept my Thanks for the Variety of beautiful Lines, which you sent me, to chuse a Motto from. They are all elegant, but not sufficiently expressive of the Design of the Piece. Therefore, I imagined the following Quotation from Dr. Young, somewhat more suitable;

Night is fair Virtue's immemorial Friend;
 The conscious Moon, thro' ev'ry distant Age,
 Has held a Lamp to Wisdom.

You advised me to add a sort of Note to the Passage objected to by Mr. ****, relating to the Spark's
 being

being visible *. In Pursuance of your Direction, I sub-joined the following.

“ I beg Leave to inform the young Gentleman,
 “ whose Name dignifies my Dedication; that this was
 “ a Remark of his worthy Father, when we rode toge-
 “ ther, and conversed in a dusky Evening. I mention
 “ this Circumstance, partly to secure the Paragraph
 “ from Contempt, partly to give him and the World
 “ an Idea of that eminently serious Taste, which distin-
 “ guished my worthy Friend. The less obvious the
 “ Reflection, the more clearly it discovers a Turn of
 “ Mind remarkably spiritual, which would suffer no-
 “ thing to escape without yielding some spiritual Im-
 “ provement. And the meaner the Incident, the more
 “ admirable was that Fertility of Imagination, which
 “ could deduce the noblest Truths from the most trivial
 “ Occurrences.”

Will not this be looked upon as a sly underhand Artifice, whereby the Author extols himself?

Does the famous *Dutch* Philosopher, *Nieuwentyt* (I think is his Name) treat of the heavenly Bodies? If he does, be so good, in case he dwells in your Study, to send him on a Week's Visit to me. Dr. *Watts's* *Treatise on Astronomy*, I should be glad to peruse.

The *Hymn to the Moon*, whoever is meant by *Scrib-lerus decimus Maximus*, is very poetical. I durst not venture to add what is wanting to render it a complete Address, lest it should become like the visionary Image, whose Head was of Gold, his Feet of Iron and Clay.

My transient Remarks on Dr. *Rymer's Representation of Revealed Religion*, are lost. I must desire Leave to postpone my Observation on the other Books.

I am, dear Sir, &c.

* See *Harvey's* *Meditations on the Night*, Page 238.

L E T T E R XXXVIII.

On the Poem of the Deity : and visiting a condemned Malefactor.

Weston-Favell, Aug. 8, 1747.

Dear Sir,

AFTER my Thanks for what passed in Yesterday's Interview, give me Leave to add my Acknowledgments for the Perusal of your Poem, entitled, *The Deity* *. It is a noble Piece, quite poetical, truly evangelical, and admirably fitted to alarm and comfort the Heart, to delight and improve the Reader. I must desire to read it again.

I visited the poor condemned Malefactor, found him an ignorant Person ; aimed chiefly at these two grand Points, to convince him of the Heinousness of his Sin, and shew him the All-sufficiency of the Saviour, to obtain Pardon even for the very vilest of Offenders. To preach and teach Jesus Christ is our Office ; to make the Doctrine effectual God's great Prerogative. Nothing more occurs, but that,

I am, &c.

* Wrote by Mr. *Boysse*.

LETTER XXXIX.

*Remarks on Dr. Middleton.**Weston-Favell, Aug. 22, 1747.**Dear Sir,*

HAVING read Dr. Middleton's introductory Discourse, I hardly know what to think of his bold Assertion, "*that all the Miracles supposed to be wrought after the Apostolic Age, are absurd and fictitious.*" I must suspend my Opinion concerning this Point, till I find it either confirmed by the Silence, or confuted by the Arguments, of the Advocates for Ecclesiastical Antiquity. In the main, I approve of his Design, which is to settle the Proofs of our holy Religion on the Basis of the inspired Writings, and to deduce its Doctrines from the same sacred Source. The Scriptures, as our Friend *H*— beautifully expresses himself, are "the Armoury of God, from whence we may draw Weapons of a divine Temper, wherewith to engage all that oppose the Truth, or hold the same in Unrighteousness."

Does not this ingenious Writer bear a little too hard upon the religious Character, and exemplary Behaviour, of the Primitive Fathers? I cannot but think, they had, at least in this Respect, a very evident Superiority over most of their Successors.—How flowing, perspicuous, and elegant is the Doctor's Style; and how stiff, obscure, and bombast the Language of the Archdeacon? I dare say, you could not forbear smiling at his,—blazing out most fastidious Hypercritics; reproaching (not virulently, but) tartly; lashing (not severely, but) superciliously; and penetrating the very Vitals of the dead Languages.

If

If your *Matbo* is not lent out of Town, I wish you would be so good as to send for it, and favour me with Sight of it by the Bearer. The Reason of my requesting this, is, that Mr. *Rivington* informs me by my Brother, if he has not the last Piece by the Middle of next Week, his Press must stand still. And methinks, I would gladly peruse that Volume of *Matbo*, which relates to my Subject, before I suffer my *last* Essay to depart.—When can you afford me your Conversation for an Hour or two, in order to examine Mr. ****'s Remarks, and bestow the finishing Touches on the Piece? Shall I wait upon you on *Monday* Morning early?—When this Business is dispatched, your Book, and my Thanks, shall be returned together.

Your's, &c.

LETTER XL.

An Instance of Christian Decorum.

Weston-Favell, Oct. 31, 1747.

Dear Sir,

WITH Thanks, I return Colonel *Gardiner's* Life. Dr. *Doddridge*, the worthy Author, has presented me with a Copy, which, I hope, will serve to humble and animate me, so long as I live.

Abernethy on the *Divine Attributes*, I will soon restore. In the mean Time, shall I beg the Favour of borrowing *Pliny's Natural History*?

You remember, who is to call upon you (*Deo volente*) on *Monday* Morning. I must devote the greatest Part of this Day to prepare my translatory Quota of *Dickson's Therapeutica Sacra*.—The Thoughts of our little Society

brings to my Mind a pleasing Circumstance, which I observed, when we were at our last Interview. My very valuable Friend Dr. S—— told a Story, in which he had Occasion to refer to some profane and execrable Language. Instead of defiling his Lips with a Repetition of the hellish Jargon, he was so truly discreet, as only to mention it under the general Title of *Horrid Oaths*. A Delicacy this, which I thought highly becoming both the Christian and the Gentleman.—I have sometimes took the Freedom to observe, in the most respectful Manner, upon some little Inadvertencies in my worthy Friend's Conduct: But now it is with the highest Pleasure that I congratulate him, upon a most amiable Piece of religious Decorum, introduced into his Discourse.

I am, &c.

LETTER XLI.

Sympathy in Distress.

Weston-Favell, Dec. 2, 1747.

Dear Sir,

THE Surprise which your Letter gives me, is inexpressible, and the Grief equal. I will hasten, as soon as possible, to my worthy and afflicted Friend. O! that I could bring with me some healing Balm for his wounded Heart! It would be no small Alleviation of my own Sorrows, if I might be instrumental to make his less.

I will detain the Messenger no longer, and I hope I shall not stay long before I set out myself. It is owing wholly to an Accident, that I do not accompany the Bearer,

Bearer, with a View, and a Hope of administering some Consolation to poor Dr. S***, under this sudden and irreparable Loss of so accomplished a Wife, of so excellent a Mother to his very amiable Children.

I am, dear Sir, &c. &c.

LETTER XLII.

An Account of the Death of Mrs. Stonhouse.

Northamp. Dec. 5, 1747.

Dear and worthy Sir,

YOU will wonder to see a Name which you have but lately known, at the Bottom of this Paper. But how,—oh! how will you be surprized? how grieved? to read the Occasion.—It is so afflicting, almost so insupportable to our valuable Friend, that he is unable to give you the Narrative; therefore has committed the Office (*triste ministerium!*) to my Pen.—And must I tell you? can you bear to hear it?—Mrs. *Stonhouse* is dead; that amiable and excellent Lady is dead.—She was safely delivered of a Daughter, the very Day on which the Doctor wrote to you last:—Little did he imagine, poor Man! that the Death of his much-loved Wife was then so near:—She was as well as could be expected or wished on *Sunday* Morning, and departed this Life on *Tuesday* Evening.

In the Forenoon on *Sunday*, the Doctor went out to visit his Patients; and in the Evening on his Return, he perceived, to his great Surprise, that Mrs. S*** had been seized with a Fever, during his Absence, attended with some alarming, and, as he apprehended, fatal

Symptoms:—He desired Dr. K*** of this Town to see her, who gave some Encouragement; but, as this was not satisfactory to Dr. S***, he immediately dispatched a Messenger to another Physician at a considerable Distance (one Dr. *** of ***) who came with all the Expedition that the Rigour of the Season would permit; for the Snow was deeper than it had ever been known, perhaps, in the Memory of Man, and the Weather most terrible indeed; the Cold piercingly severe, and the Roads dreadfully dangerous.—The Moment this sagacious Practitioner beheld her, he confirmed Dr. S——'s first Sentiments, that the Case was irrecoverable; and added, that the great Change was at the very Door, and would probably take place in less than twenty-four Hours; which came to pass accordingly.

Your own tender and sensible Heart will naturally conclude Dr. S—— is so oppressed with Sorrow, as not to be capable, at present, of answering his most valued Correspondents:

Curae leves loquuntur; Ingentes stupent;

But he intends, when Time has somewhat alleviated his Grief, and Religion has more reconciled him to the awful Dispensation, to make a particular Reply to the whole of your epistolary Favour. You will, I do not question, recommend our distressed Friend to the Father of Mercies, and the God of all Comfort. May we all lay this awakening Stroke of Providence to Heart, and give all Diligence to have our Sins pardoned through redeeming Blood, our Souls renewed by sanctifying Grace; “that whether we live, we may live unto the Lord; or whether we die, we may die unto the Lord; so that living or dying we may be the Lord’s.”

The second Edition of my *Meditations*, with the Addition of another Volume, is at last published. I have given Directions to my Bookseller, to send you a Copy; and

and beg of you to accept it, as a small, but the most speaking and eloquent Expression, I am able to form of that great, that growing Esteem I have conceived for Dr. *Swan*, ever since our first Interview at *Weston*. Be pleased, dear Sir, to read it with the utmost, or rather with your own Candour, and sometimes dart up a short Petition for the Author, that whatever is the Fate of his Book, himself may live over his Writings, and be, what he describes.

I am, &c.

LETTER XLIII.

On sanctified Afflictions.

Weston-Fawell, Dec. 12, 1747.

Dear Sir,

THIS, I hope, will find you perfectly recovered from your Indisposition, and thoroughly reconciled to God's holy Will. Afflictions, when sanctified, are real Blessings; they work Humility, and wean from the World; they teach us to pour out, not our Words only, but our very Souls, before God in Prayer; and create an ardent Desire after that Inheritance in Heaven, which is incorruptible and immortal, after those Mansions of Peace, where Sorrow and Sighing flee away. May this be the Effect of that awful Stroke, which has made so deplorable a Breach on my Friend's domestic Comfort!

Next Week *Abernethy* on the *Divine Attributes* will return to your Study; and I only wish, that he might bring with him a little more of the everlasting and glorious Gospel. With my Compliments to Mrs. ***

I am, &c.

LETTER XLIV.

*On the Choice of a Motto.**Weston-Favell, Jan. 12, 1747.**My dear Friend,*

LOTH to make your Servant stay, and loth to trespass too much upon the Patience of our Family, who wait for me, I write in the utmost Hurry.—After so great an Opinion as that of the judicious Dr. * * *, I hardly dare venture to deliver my Sentiments. Yet I must confess myself strongly inclined to prefer your intended Motto.

Is it a Vulgarism? Rather the Simplicity of the Gospel; accommodated to the lowest Capacity, suited to strike ordinary Readers; who are the Persons most likely to be impressed. Or, if it is a Vulgarism, let this be for the Illiterate, the Poetry for the Polite.

Is it Puritanical? Be not ashamed of the Name. They (the Puritans) were the soundest Preachers, and I believe the truest Followers of Jesus Christ. If such an Imputation is a Bugbear, we shall not act like gallant Soldiers of Christ. Is it not the most important Truth in the whole Book of God? The surest, easiest, most compendious Means of overcoming the Dread of Death? If so,—I need not make the Conclusion.

Will Censure ensue? Dear Sir, dread it not. Be bold for once to despise Ridicule. Or rather, if it must needs fall upon you, to glory in this:—*Dedecus hand indecorum.*

Pardon my Freedom. Only just think on my Reasons. Reject them, and welcome. I shall be glad to be over-ruled for the better,

Your's, &c.

LET.

LETTER XLV.

*On the Character of Mrs. Stonhouse.**Weston-Favell, Feb. 4, 1748.**Dear Sir,*

I Sincerely thank you for taking the Trouble of correcting my Marks for Italics.—I am glad you did not erase Mrs. S——'s Name. I assure you, Doctor, I shall always esteem it a real Honour to be reckoned in the Number of your Friends; and shall look upon it, as one of the Satisfactions accruing from my Book, that it tells it, in so pertinent a Manner, to the World, though, with Regard to your truly amiable deceased Lady, I fear, it will be an Instance of the Arrogance of my Heart, and a Reproach upon the Impotence of my Pen, or else I would say,

— *Si quid mea Scriptula possunt,
Nulla Dies unquam memori Illam eximet Aëvo.*

Your's, &c.

LETTER XLVI.

*An Instance of Benevolence.**Weston-Favell, March, 1748.**Dear Sir,*

I AM very much obliged for the Present of your Franks; they could never be more wanted, or more welcome.—If you have not so much as you wish, to relieve the Necessities of the Poor, distribute from my Stock.

Stock. I am cloystered up in my Chamber, and unacquainted with the Distresses of my Brethren. Lend me therefore your Eye to discover proper Objects, and your Hand to deal about my little Fund of Charity. Do not forbid me to send a Guinea, in my next, for this Purpose; do not deny me the Pleasure of becoming, through your Means, an Instrument of some little Comfort to my afflicted Fellow-Creatures; and (what is a far more endearing Consideration) to the Friends, the Brethren, the Members of him who died for my Sins. If you have any other Friend, to whose Taste it may be agreeable, and in whose Hands useful, I will empower you to make the Present.—Herewith comes the *Descant on Creation* enlarged. I hope, you will be able to read it, and not a little to improve it. Can you engage Dr. D—— to run it over? To grant—*Postremum hoc Munus.*

I must write it over again, so fear not to erase and blot. I have not seen, where or how I can handsomely introduce that fine Quotation from Mr. Dyer's *Ruins of Rome* *; but will still consider it because you desire it.

I am, dear Sir,

Your's, &c.

LETTER XLVII.

On the Evil of Flattery.

April, 1748.

FY, fy upon you, dear Doctor,—I had been endeavouring all the Day long to fix my Admiration on that most exalted, that most amiable Being, who, though

* This elegant Poem is now reprinted in *Dodley's Collection of Poems.*

possessed

possessed of Excellencies which the very Angels contemplate with Rapture and Adoration, yet humbled himself to Death, the Death of the Cross for my Friend and me. When your Praises, kind indeed, but alas ! perniciously kind, fetched my Thoughts from their proper Element, and proper Object, to grovel on a Creature, and that the meanest of Creatures, Self. I could wish myself, on such Occasions, " like the deaf Adder, which stoppeth her Ears, and refuseth to hear the voice of the Charmer, charm he never so sweetly." Praise is most enchanting Musick to the human Ear ; shall I rather say, most delicious Poison to the human Taste. From Strangers, or complimentary Correspondents, we must expect a Touch upon this String, a sprinkling of this Spice. But among Friends, Bosom-Friends, Christian Friends, it must not be so.—You and I, dear Sir, will teach one another's Hearts to rise in Wonder, and glow with Love, at the Consideration of that ever blessed Sovereign, who is higher than the Kings of the Earth, higher than the Potentates of Heaven, and yet lay in Darkness and the Shadow of Death ; that he might make us the Children of God, and exalt us to everlasting Life.—Pardon my Excursions on this Subject.—A Letter from my Father is enough to cast Contempt upon created Things. It informs me, that my poor Sister is reduced very low ; so low, that my Father cannot hear her speak. He seems to look upon her Life to be in very great Danger. May the Father of Compassions restore her Health ; that she may live to the Honour of her dying Master, and be a Comfort to her afflicted Parents !—Glad I am, that my dear Friend can relish the Writings of that shining and burning Light, Mr. ***. Our Disesteem of such Gospel Doctrines, as he teaches, generally arises from Ignorance of *ourselves*. Therefore

fore I heartily join with the *Grecian Sage*, in saying,
E Cælo descendit γυνὴ σεαυτοῦ *.

I am, affectionately

Your's, &c.

LETTER XLVIII.

*The Presence of Christ at the Marriage of Canaan, in
 Galilee, vindicated against Objections.*

Weston-Favell, May 26, 1748.

Dear Sir,

I Have given Directions to my Bookseller to present you with the *new Edition* of my *Meditations*; which I desire you to accept, and to look upon as a small but unfeigned Expression of my most affectionate Esteem. The Pleasure of your Company I cannot expect often to enjoy; let me, therefore, dear Sir, by means of my little Treatise, converse with you now and then, as it were by Proxy; with a View of familiarizing to our Minds those sublime Subjects, which will be the Study and the Delight of a glorious Eternity.

Another Sett I have sent for Mr. * * * ; which I beg of you to render acceptable, by presenting. That worthy Minister stands entitled to my grateful Acknowledgments, for his judicious and excellent Letter. How much I was pleased with it, and how free I have made with it, he will see from the Motto, prefixed to the *Winter-Piece*. His candid and weighty Observations,

* The *English* of the *Greek Words* is, *Know thyself*.—A Maxim, which descended from Heaven.

have induced me to alter the exceptionable Passage in the Book ; and will, I hope, incite me to cultivate in my Heart that amiable Spirit of Charity, which hopeth all Things.

What I accidentally hinted to Dr. * * *, who favoured me with a Sight of Mrs. * * * 's Letter, I never imagined would have been communicated to her, or any Person living. Had I suspected any such Consequence, I should certainly have withheld my Pen, and concealed what I might happen to think. Because, I neither relish Controversy ; nor have Strength of Mind, or Solidity of Judgment, sufficient to conduct the Procedure of an Argument. All my Aim, all my Desire, is to quicken in my own Heart the Seeds of practical Faith, and vital Holiness. If to this, I might be enabled to cherish the same sacred Principles, in the Hearts of some of my serious and humble Acquaintance, I should wish for no other Fruit of my Labours.—However, as Mrs. * * * 's Objections are advanced, and are now before me, it would be a Failure of Respect to her, and a Desertion of my divine Master's Honour, if I did not attempt, at least, to satisfy her Scruples, and vindicate his Conduct. I shall, therefore, with all Freedom, but with sincere good Will, transmit my Sentiments on every Article of her Letter.

And first,—with Regard to the little Assistance, which I have contributed, and which Mrs. * * * thinks worthy of her Acknowledgments ; I beg of her to observe, that it is owing, wholly owing, to her adored Redeemer. To him, to him alone, she is obliged (if there be an Obligation in the Case) for this friendly Donation. He has been pleased to command this Instance of my Gratitude, for his unspeakably tender Mercies to my Soul. He has been pleased to declare, that he will look upon such a Piece of Kindness as done to his own most blessed Self. This makes me,
this

this makes all Believers, glad to embrace every such Occasion, of shewing our Thankfulness to our infinitely condescending, gracious Lord.—The Action, which Mrs. * * *’s grateful Pen calls generous, does not arise, as she expresses it, from any innate Nobleness of Mind. I remember the Time, when this Heart was hard as the Flint, and these Hands tenacious even to Avarice. But, it is Jesus the quickening Spirit, and the Lover of Souls, who has made your Friend to differ from his *natural* Self. If the *flinty* Bowels are melted into Compassion, they are melted by a believing Consideration of his most precious Blood. If the *avaricious* Hands are opened, and made ready to distribute, willing to communicate, they are made so by the free Grace of our Lord Jesus Christ. Therefore not unto *me*, nor unto *me*, but unto the great and good Redeemer, are all the Returns of Gratitude due.

“ It is *utterly* inconsistent, says Mrs. * * *, with my “ Way of thinking, that the Son of God should be “ present at a Wedding at all.”—But why should it be thought *utterly*; why, in *any* Degree, inconsistent with his Dignity or Wisdom, to be present at the Solemnization of an Ordinance, which he himself instituted; instituted in the State of Innocency itself; instituted, for promoting the Happiness of our Nature, and for perpetuating, with Regularity and Purity, its very Existence?—If our Lord opened his Commission, and shewed his divine Credentials at a bridal Festivity, it was, in my humble Opinion, with a very peculiar Propriety. Because, it was a significant Intimation of the benign and amiable Genius of his Religion; that he came, not in the austere and recluse Spirit of the Baptist; came not to forbid, but to sanctify, the lawful and truly valuable Comforts of our present Being.—If Mrs. * * * pleases to consult the Office of Matrimony, as it is celebrated by our Church, she will find a substantial

stantial Reason assigned, for our Saviour's gracing this Solemnity with his Presence, and working his first Miracle on this Occasion. And the more attentively she reads the Scriptures, she will find, in various Places, how the Son of God delights to honour this sacred Institution: since he calls himself the Bridegroom of true Believers; and declares, that he will Betroth them to himself in Righteousness; since he shadows forth their spiritual Union with his blessed Self, by that most endearing, most indissoluble of Ties, the nuptial; and figures out the Satisfaction resulting from his Gospel, and even the sublime Enjoyments of the heavenly Kingdom, by a Marriage-Feast. When these Things are taken into Consideration, I hope, it will appear, that our holy Redeemer acted entirely in Character, and conformably to the whole Tenour of his Revelation, by ennobling, by blessing, the matrimonial Festival with his Presence.

But, "Such a Sort of Feast is in general a Scene of Revelling."—It is, I must acknowledge, too frequently so in our Nation, and in our Age. But was it also a Scene of Revelling, offensive to Modesty, or contrary to Sobriety, in earlier Times, and among the *Jewish* People? There seems to be a Hint in this very Narrative, that they were particularly careful to prevent all Manner of Indecency, or dissolute Indulgence. For this Reason they appointed a Governor of the Feast; a principal Part of whose Office was, to see that no Irregularities were committed; but that all was conducted with Decorum, as well as Economy.—Besides, if *some* of those Festivities are perverted, will it follow, that *all* are abused? Might not there be some serious Set of Neighbours, who knew how to be merry after a godly Sort, and fulfil the old *Mosaical* Rule of Rejoicing before the Lord their God? I myself have been present

present at the Celebration of a Wedding, between Christian Parties, and among Christian Friends; where heavenly Conversation, and joyful Thanksgiving to the adorable Author of all our Comforts, made the chief and the choicest Part of our Entertainment.—And is there not very evident Cause to suppose, that the Nuptials in Question were consummated between Persons of such a Character? The holy Jesus, his devout Mother, and serious Disciples, would scarcely have been invited, or would hardly have accepted the Invitation, if it was an *irreligious* Couple, or a wanton Assembly of Guests.

But, “ In such a mixed Multitude, it is hardly supposeable, that all should be serious in their Dispositions, or innocent in their Conversation.”—Would not then the Presence of so venerable and divine a Person strike an Awe upon the most loose Inclination? Could not his eternal Power and Godhead controul the most abandoned Temper, and ungovernable Tongue? He that intimidated the sacrilegious Rabble, when they profaned the Temple, and drove them before his single Scourge: He that struck prostrate to the Ground a whole Band of armed Men, only with his Word: He who had all Hearts in his Hand, and could turn them whithersoever he pleased:—He would, doubtless, prohibit, at this Juncture, whatever might carry the Appearance of an immodest or intemperate Freedom. So that Mrs. * * * need not question, but that, if any of the Company was dissolutely disposed, the Authority of our Lord’s Character, and much more the Agency of his Spirit on their Minds, did most effectually restrain all Licentiousness.

“ One would think, it is farther observed, he might have improved some Occurrence or other, to their Information and Advantage.”—That this was not done, is taken for granted. I suppose, because the Evangelist

does

does not expressly record it. But is this a fair Deduction, or a satisfactory Reason? Are there not many mighty Works, which Jesus performed, many edifying Conferences, which Jesus held, professedly omitted by the inspired Penman?—Was not our Lord's Tongue a Fountain of Wisdom, ever flowing; and a Well of Life, never exhausted? When did that good Shepherd let slip an Opportunity of feeding the Flock? He went to Feasts, in the same Spirit, and for the same Purpose, as he came into the World; to turn poor Mankind from Darkness to Light, and from the Power of Satan unto God. The Sun might as well forbear shining, as this Sun of Righteousness neglect to diffuse healing Rays, and heavenly Knowledge all around.—God's *great Design*, in sending his Son into the World, was, That ignorant and sinful Men might be reclaimed from the Error of their Ways, and be made wise unto Salvation. And our Saviour solemnly declares, that "he always did the Will of him, that sent him." If therefore this Declaration be true, and if our Lord's Conduct was uniform, we cannot but conclude, that at *Cana*, as well as throughout all *Galilee*, his Mouth was exercised in Wisdom, and his Tongue talking of Judgment. That the Words, which dropped from his gracious, his instructive Lips, were much sweeter than the richest Dainties which the Table yielded; much more reviving than even that generous Wine, produced by a Miracle, which his divine Power, on this distinguished Occasion, wrought.—This reminds me of another Objection, couched in the following Words.

"It is harder yet to reconcile his Behaviour when there—to increase the Wine, when the Guests had well drunk, could tend to no other End, than to promote and encourage Intemperance."—Perhaps, Mrs. *** does not sufficiently attend to the Narration of the

Evangelist. I do not find it asserted, that these Guests had well drunk. The Expression is used, but applied to other Persons, and the Custom usual at other Ceremonies of this Nature. I once was acquainted with a worthy Gentleman, who frequently invited to his Table the young Persons of his Neighbourhood; and would take a Pleasure in cultivating, by his Discourse, the Principles of Sobriety, Industry, and Piety, in their Minds. Now, in Case he had said, after Supper was removed, "I know very well, my honest Neighbours, it is customary with some Persons of Fortune, to please and to pride themselves in making their Visitants drunk: They push the Glass briskly round, and press one Bumper upon another, till they send their Guests staggering to Bed." But—Now would any one infer, from such a Remark on the Practice of others, that this was also the Practice at my Friend's House? To form any Conclusion, injurious to the Sobriety of those Guests, seems to be much the same illogical and unreasonable arguing.—But, supposing the Expression applied to the Guests then present; what is its Signification? The original Word sometimes signifies no more than to drink with so moderate an Indulgence, as innocently to exhilarate the Spirits. It is used concerning *Joseph's* Brethren, when they were treated in his Palace, and had Portions sent from his Table, *Gen. xliii. 34*. Now, can any one, who is at all acquainted with the Character of that exemplary Patriarch, imagine that he would permit his Brethren, in his own Presence, to transgress the Rules of Temperance; much less can any one, who really believes in Jesus, and seriously considers the Design of his coming into the World, allow himself to suspect, that he would furnish fresh Wine for those, who (in the obnoxious Sense of the Word) had well drunk already? Could he, who is our Sanctifica-

Sanctification, the Lord our Purifier, administer to our inordinate Gratifications?

"Yes, says Mrs. * * *, because this Increase of the Wine could tend to no other End, than to promote and encourage Intemperance."—Mrs. * * * possibly forgets, that the *Jewish* Festivals were prolonged for several Days; that a fresh Succession of Guests might be expected; that very probably, a much greater Resort of Company, than was provided for, might be occasioned by our Lord's illustrious Presence: that the miraculous Supply might be intended for their Accommodation; or, that it might not be all spent on that Occasion, but reserved for the future Accommodation of that married Couple *. We read *John* xxi. that the Disciples took, at one Cast, a vast Multitude of great Fishes. But did they eat them all immediately? Then they would have been Gluttons indeed. They used for themselves what was necessary to satisfy their Hunger, and sold the Remainder, to procure a Livelihood. And why should we not conclude, that the Bridegroom also, after a chearful, but temperate Refreshment of his Visitants, preserved the Remainder of that Wine for future Exigencies. This I take to be the Case; and that our divine Master, by this Means, rewarded him for his Hospitality to himself and his Followers. At the same Time, giving a most conspicuous Proof, that, as he and his Disciples were henceforth to have neither Store-house, nor Barn, but to subsist on the Charity of others, none should be Losers by entertaining him and his Friends: that every such

* Many Commentators are of Opinion, that the Water was not turned into Wine in the Water-pots, but as it ran into the Cup, and the Liquor in the Water-pots remained Water still; if so, which Interpretation, without the least Force, the Text will very well bear, the Lady's Objection will appear to have less Strength yet.

Kindness should meet with a full Recompence of Reward.

“ I must not omit the rough Answer which he makes to his Mother upon this Occasion; which, I think, stands in Need of an Excuse, though we find none in the Evangelist for it.”—I do not wonder, that Mrs. *** is somewhat offended at this Expression. She is a Lady of refined Taste, and delicate Address; and as she is not acquainted with the *original* Language, nor aware how the Phrase sounded in the *Oriental* Ears, her Remark is not to be looked upon as a censorious Reflection, but as a Proof of the Politeness of her own Sentiments. However, when she has an Opportunity of consulting the ancient Writers, she will find, that *their* Language had less of Compliment, and more of Sincerity, than *ours*. It was so plain and artless, that Persons of the best Breeding have addressed Ladies of the highest Quality by this very Name; and without intending any Slight, or giving the least Affront.—She may remember, that the eleven Brethren, when pleading before the Governor of *Egypt*, pleading for their Liberties, or even their very Lives; when, if ever, their Expressions would be most carefully guarded, and full of the utmost Reverence, yet use this (to modern Ears) uncourtly Style, *The Man*; meaning the Viceroy himself, *Gen.* xliv. 26.—Surely, Mrs. *** cannot forget, that our Lord, in his last Moments, calls his *Mother* by the very same Appellation. Much less can she suspect, that he could be wanting in Respect and Tenderness, when his Concern for the Parent of his Flesh triumphed over the Agonies of the Cross,

Perhaps, the Substance of the Reply may be thought somewhat unkind. I believe, it should be translated, “ Woman, what hast thou to do with me?” *that is*, in such Instances as *this*; wherein my Deity is concerned,

cerned, and an Interposition of my Omnipotence is requisite. I would have thee to know, once for all, that, in Affairs of *this* Nature, thou hast no Authority over me, neither does it become thee to direct me.—She was overforward; she took much upon her; and the Answer was intended for a plain and serious Rebuke. Accordingly, the *bumble Mother*, like one sensible of her Misconduct, acquiesces with silent Submission; and never offers (throughout the whole Course of the History) to interfere in such a Manner any more; but leaves it to his Wisdom to determine, both when his divine Power should be exerted, and what it should effect.

“ I do not know how it happens, says Mrs. * * *, but the more nearly I examine Matters of Faith, the further I am from assenting to them.”—Will it be acceptable to my dear Friend’s * * *, or will it be disgustful, if I attempt to tell her, how this, in the general, happens? She seems to be possessed of great Ingenuity of Temper, and equal Penetration of Mind; therefore, I cannot think she will take amiss, what I only offer to her impartial Consideration, without any Application to herself.—It happens, because People are unrenewed by the sanctifying Influences of divine Grace. This is not my precarious Conjecture, but the infallible Declaration of the great Searcher of Hearts. “ The carnal Man, says the Wisdom of Heaven, receiveth not the Things of the Spirit of God; for they are Foolishness unto him: neither can he know them, because they are spiritually discerned.” This was the Case with *Nicodemus*. Our Lord’s Discourse was a Riddle, was quite unintelligible to him, because he was not born of the Spirit, had not experienced that sacred Change on his Heart.—Sometimes it happens, because Persons are wise in their own Eyes; depending more upon the Sagacity of their own Judgment, than upon

the enlightening Grace of God. "I thank thee, O Father," says our blessed Redeemer, "that whereas thou hast hid these Things from" (suffered them to lie hid, to escape the Discernment of) "the Wise and Prudent; thou hast revealed them unto Babes." But who are they, that are wise in their own Conceits? I answer, *they*, who study much, but pray little. Who are often at their Desk, but seldom on their Knees. Often exercise their Minds in Contemplations, but seldom lift up their Hearts in earnest Supplications to the Father of Lights.—But I must not enlarge, I shall be unsufferably tedious. I must cordially commiserate Mrs. * * * 's afflicted Condition. I beg of her to be more frequent, more importunate in her devout Addresses to the gracious God. This is proper, peculiarly proper for her distressed Circumstances. "If any be afflicted, let him pray," is a Recipe prescribed from Heaven. But more especially needful, for the unsettled State of her Mind. For let me say, and let it not be looked upon as an unfriendly Saying, I cannot but fear, that Soul is sadly unsettled, far from being fixed on that Rock of Ages, that only Foundation Jesus Christ, who can suppose the blessed Redeemer chargeable with such great Indecencies of Speech, and still grosser Improprieties of Conduct? Can a Mind, which admits such unworthy Apprehensions of the great *Immanuel*, rely on him as its all-satisfying Atonement, its complete Righteousness, as the only Anchor of its final, eternal Hopes?—May the God of all Goodness reveal his dear Son in *her* Heart, and in *mine*; that to *us* it may be given, to know the Mystery of his Gospel; that we may see it to be the Wisdom of God, and feel it to be the Power of God to our Salvation. You will, I dare say, heartily join your *Amen* to this important Request.—If any fresh Difficulties are started, I beg Leave to decline the Province of attempting their Solution; and

would

would remit all future Inquiries to the much clearer Judgment, and abler Pen, of our valuable Friend Mr. * * *.—Dear Sir, pardon my Prolixity; pray for my little Piece and its Author; and assure yourself of a willing and hearty Return of this Kindness, from,

Your truly, &c.

LETTER XLIX.

On Acceptance with God.

Weston-Favell, May, 1748.

I Send, my dear Friend the Letter, which, by his Instigation I write. I send it this Night, that if he discerns any Thing in it very improper, it may be returned by the Bearer, and the needful Alterations made.—Methinks, it gives a Person a tasteful Satisfaction to find Favour with judicious, and excellent Men. What a Transport of Delight must it create, to meet with the Acceptance of the great Judge, the eternal King, the Fountain of all Perfection? To be admitted into his immediate Presence—to be favoured with the brightest Manifestations of his divine Attributes—to love him with all our Souls, and to be infinitely more beloved by him—to be conformed to his glorious, his most amiable Image, and so much the more, as Ages in an endless Succession roll on Ages.—This is Life—this is Blessedness—this is Heaven. And this Life is in his Son—this Blessedness is purchased for us Sinners by the Obedience of Christ—to this Heaven Christ is the Way, the Door, the Passport. Oh! let us not doubt, but he will make us meet by his Spirit, for the Inheritance, which he has obtained by his Blood.

Ever your's, &c.

LETTER L.

Various Remarks on worldly Prosperity, that it is not sufficient Cause for a Christian to rejoice.

Bath, August 27, 1743.

Rev. Sir,

SUNDAY last, I happened not to be at the Abbey-Church, in the Afternoon. But conversing Yesterday with a Gentleman who was one of your Auditors, I desired to have a summary Account of your Sermon. And truly he gave me such an Account, as both astonished, and grieved me. You dignified worldly Prosperity at so extraordinary a Rate, and almost canonized the prosperous Man. On the other Hand, you vilified the glorious Jesus in so scandalous a Manner, and set the incarnate Godhead to one of the most ignoble and abominable Offices. This made me encourage my Friend to draw his Pen, and send you a Word of Admonition. And when he declined the Task, I could not forbear undertaking it myself. For it would be unkind to you, Sir, to perceive you under such grievous Mistakes, and not warn you of the Error of your Ways. Nor would it be less unfaithful to *your* Master, and *my* Master, to be informed of such Preaching, and suffer it to pass current without any Animadversion.

If I misrepresent you in any Particular, I am ready to retract. And if I have Truth on my Side, and you, reverend Sir, have spoken unworthy your sacred Office, have dishonoured the divine Redeemer, and perverted his everlasting Gospel, I trust, you also will be so ingenuous, as to condemn that offensive Sermon to the Flames, and such Doctrines to Silence and Darkeness. For I assure you, it is from no ill-natured Spirit of Criticism,

ticism, no Moroseness of Temper, or Fondness for Contradiction, but from a sincere Concern for the Interests of true Religion, and the Honours of our common Lord, that I take Leave to suggest the following Hints.

I think you first exhorted People to rejoice, when their Circumstances were affluent, and their worldly Affairs prosperous; you enforced this palatable Advice, by the Precepts of Scripture; and lest it should not be received with a proper Welcome, you further urged it upon your Hearers, by the Example of our blessed Saviour. In Opposition to this Strain of Teaching, permit me to observe,

1. That worldly Prosperity is no sufficient Cause for a Christian to rejoice.
2. That it is often one of the worst Evils that can befall a Person.
3. To sketch out the true Nature of scriptural Prosperity; or discover, what is that solid Ground for rejoicing, which the Oracles of God recommend.

First, *Worldly Prosperity is no sufficient Cause for rejoicing, because worldly Things are empty and unsatisfactory.* That which is lighter than Vanity itself, cannot possibly give substantial Joy. If we build for Contentment upon sublunary Things, we rear our Edifice upon the sinking Sand. You can no more bring Satisfaction out of any Thing created, than you can carve an Image out of the rising Smoke, or fill your Belly with the East Wind. Those, who rejoice *only* (and you, dear Sir, assigned no other Cause for rejoicing) because they have Abundance of earthly Things richly to enjoy, are like some bewildered and benighted Traveller, pierced with Cold, dripping with Wet, that leaps for Joy because he finds a Glow-worm under the Hedge. Alas!

this

this is in no wise able to direct his wandering Feet, to light him through the dismal Gloom, or to warm his benumbed Limbs; no more than it is able to supply the Place of the Sun, and dart its faint Glimmer through the Universe.—The Pleasures, which a superior Fortune furnish out, Oh! how soon do they become stale, and pall upon the Appetite! How easily may a thousand Accidents snatch them from our Embrace, or dash them to Pieces in our Arms! How certainly must we forsake them in a very little Time; and when we have taken a few more pleasant Morsels, a few delicious Draughts, eat and drink again no more for ever. And what a wretched disproportionate Delight is this, for an immortal Mind, which is to survive the Dissolution of the Globe; which is to live unnumbered Ages, when all, that our Eyes have seen, is passed away and gone?

Again: *Worldly Prosperity is no sufficient Cause for rejoicing, because a Person may possess this, and have neither Faith, nor Grace.* There is no Manner of Connection between Faith and Wealth. The Poor frequently receive the Gospel, while Numbers of the Rich reject their own Happiness. And without Faith it is impossible to please God; it is unreasonable and unwarrantable to rejoice. The Believer, indeed, has a Permission; has a Privilege, yea, has a Patent, for rejoicing. The Christian has all Joy and Peace in believing. All—you see here is a Monopoly, Faith has engrossed this precious Commodity. None is to be procured, but from her.—And as for Grace, Talents of Gold may be in the Coffers, and not one Grain of Grace in the Heart. Those who call whole Lordships their own, cannot, perhaps, say, that they have received the Holy Ghost. And while they are destitute of this divine Principle, I can call them nothing but *Wretches*.

You

You may add Illustrious, Right Honourable, and Worshipful, if you please; but still they are miserable *Wretches*, unless Christ, the Hope of Glory, be formed in their Souls. The Holy Ghost, you know, Sir, is called the Comforter, because it is his amiable Office to administer Consolation to his People. He giveth Joy, and who can make Sadness? But alas! if he withdraw his benign Influences, who or what can create Satisfaction? Silver Shoes may as well charm away the racking Pains of a goutified Foot, or golden Dust quench the Thirst of a parched Throat, as any worldly Abundance, as all worldly Plenty, beget real Joy, without the Communications of the comforting Spirit. —You forget, Sir, the *Prayers*, which you daily offer up in the Congregation. In *them*, you acknowledge, “that the *World* cannot give Peace.” And if not Peace, surely not Joy. If not the Fruit, surely not the Blossom. “There is no Peace, saith my God, to the Wicked.” And all are wicked, who are void of Faith, and unrenewed by Grace. All run counter to the divine Declaration, who bid such Persons rejoice, though they should have every Kind of Prosperity, that a carnal Heart can wish.

Once more: *Worldly Prosperity is no sufficient Cause for rejoicing, because a Man may possess this, and be a Child of Wrath notwithstanding.* Providence often scatters temporary Things among the Tents of his Enemies. They have Children at their Desire, and leave the rest of their Substance for their Babes. These are Husks, which the Swine are permitted to eat. God’s dearest Servants, those who are Heirs of Glory, are frequently seen to be without any Share of them, while the most abandoned Sinners have them to the full. *Lazarus* has not a House to lay his Head in, while the Voluptuary dwells in Apartments cieled with Cedar, and painted with Vermilion. *Lazarus* has not enough to purchase
one

one Morfel of Meat, must be beholden to Charity for the least Crumb of Provision; while his hard-hearted Neighbour drinks Wine in Bowls, and eats the choicest of the Flock; is clothed in Purple and fine Linen, and fareth sumptuously every Day.—Who then can rationally rejoice in *that*, which is no Pledge of the divine Acceptance; which carries with it no Proof of our Reconciliation to that eternal Majesty, whose Smile is inconceivable Bliss, whose Frown is insupportable Woe?—A wealthy and successful Person, if he be considerate as well as fortunate, must go Home from such a Sermon arguing in this Manner: “The Preacher solicits me to
 “rejoice in my worldly Goods. But how can I find
 “Complacency in such perishing Possessions, when,
 “perhaps, I may be an Outcast from Heaven, and
 “have no Place in that Kingdom, which endureth for
 “ever? How can I take Pleasure in these Dainties,
 “which replenish my Table, when perhaps the heavy
 “Wrath of God may fall upon me, while the Meat is
 “yet in my Mouth. This sumptuous Furniture, this
 “glittering Equipage, these delicious Treats, how can
 “I take real Satisfaction in them, when, for aught I
 “know, *a Hand-writing upon the Wall*, may be denouncing my Doom? If God would lift up the Light
 “of his Countenance upon me; if I was sweetly ascertained of his Good-will; then I could rejoice unfeignedly. But as for these large Revenues, and
 “Tides of Success, which are so much extolled by the
 “Preacher, they may prove like the rich Pastures that
 “fatten the Ox for the Knife.”

Will you have Patience with me, Sir, if I proceed to prove,

2. That worldly Prosperity, is so far from being an adequate Cause for our rejoicing, that it is frequently one of the forest and most mischievous Evils.—This I

am sure was the Opinion of Archbishop *Usher*. That most renowned and excellent Prelate, in his younger Days, had a continued Series of Prosperity. *Health*, impaired by no Attacks of Sickness; *Credit*, sullied by no Breath of Scandal; and *Success*, interrupted by no Disappointment, or disastrous Turn. And what Emotion did this occasion in that devout and judicious Person's Mind? Did his Heart dance within him for Joy? Did he bless himself on this Behalf? No.—But he was under sad Apprehensions, lest God had forsaken him, and given him over to a reprobate Course. He feared, that his heavenly Father, because he spared the Rod, hated the Child. That not being brought under the Discipline of Providential Correction, he was a Bastard, and not a Son of the Lord Almighty.—How diametrically opposite, was this Way of thinking, to your Way of Preaching! And whether it was not a very sober and just Method of thinking, let the following Considerations determine.

Worldly Prosperity is apt to attach Men to earthly Things. When Success swells their Sails, and all proceeds according to their Wish, Oh! how prone are we to disregard Jesus, and everlasting Ages! Many are immoderately fond of the World, because they have swam sweetly down the Stream of Prosperity; who, probably, would have been weaned from its Delights, and indifferent to its Goods, in Case they had toiled upon the craggy Cliffs of some intervening Adversity. When they walk always upon Roses, and meet with no Thorns in their Paths, the Consequence is an Acquiescence in their present Station, and Remissness in seeking the Joys of an invisible World. A Contentment in the Things, that are *seen*, without any Aspirations after the Things, that are *not* seen, is the most unhappy Condition imaginable, and is generally the Offspring of worldly Prosperity. And when this worldly Prosperity

is so highly rated in the Calculations of the Pulpit, what other Effect can possibly attend such Lectures, but to glue our Affections more closely, and rivet them more inseparably, to these Trifles of a Day?

Again; *Worldly Prosperity is frequently a mischievous Evil, because it is apt to make Men proud.* "They come in no Misfortune like other Folk," says the *Psalmist*, "and this is the Cause, that they are so holden with Pride." Prosperity is often a luscious Poison. It blunts and puffs Men up with an over-weaning Opinion of themselves. It intoxicates the Mind, and makes it drunk with Self-conceit. It prompts People to idolize themselves, and contemn others. The intolerable Arrogance of the *Babylonish* Monarch, what was it owing to but his vast and uninterrupted Success? He measured his Merit by the Length of his Purse, and challenged a Veneration proportionable to the Extent of his Dominions. This vile, rank Weed, thrives in the Hotbeds of Honour, Wealth, and carnal Pleasure. Whereas it might never have reared its Head, in the colder Climate of Tribulation, or Scantiness of Circumstances.

Once more; *Worldly Prosperity is frequently a pernicious Evil, because it renders Men carnally secure.* It case-hardens the Mind against all the Threatenings, and makes it deaf to the Invitations of heavenly Wisdom. It is a stupifying Potion, and lulls the Soul into a fatal Forgetfulness of everlasting Things. Those, who were lusty and strong, in our Saviour's Days, joined with the impious Multitude in despising the veiled Divinity: But those, who were diseased in their Bodies, or disordered in their Minds, with Eagerness fell prostrate at his sacred Feet, and implored his healing Hand.—*Periissent, nisi periissent.*—You cannot but have observed various Proofs of this Remark in the Course of your Ministry. You must have seen many Persons, who rejected all your Counsel, and would none of your Reproof, "while they washed

washed their Steps in Butter, and the Rock poured them out Rivers of Oil." But how teachable were these once refractory Worldlings?—how willing to hear the Consolations of the Gospel, when their sensible Delights were perished and gone? How desirous to be informed of a Happiness in the Heavens, which fadeth not; when their carnal Pleasures had made themselves Wings, and were flown away. In the Gaiety of their Health, and Abundance of their Plenty, they were settled upon the Lees of Supineness. But, when the Scene was shifted, they cried out with Vehemence, "What must we do to be saved?" This I myself have frequently remarked in the short Compass of my Experience. Men, who were like an Iron Sinew in their flourishing Condition, have been impressible as melting Wax in a Reverse of Fortune.

We see then, that the Prosperity of this World is always dangerous; often pernicious; and too frequently destructive. It yields Pleasures that infatuate;—Sweets that are impoisoned;—Delights that stupify. Inasmuch, that a Heathen could say, *Nihil infelicius Illo, cui nihil infelix contigit.*

Here it may be asked, Are We to take no Comfort in our Portion on Earth? Must we become gloomy and melancholy, and go mourning all our Days?—Far, far from it. Religion allows us, Religion enables us, Religion requires us to be joyful. Yea, it gives its faithful Adherents to rejoice with Joy unspeakable, and full of Glory.—But then it is founded on a Principle vastly superiour to *that*, which you, Sir, thought fit to single out and display. It springs from a Source, and rests on a Basis, which has no manner of Dependence on worldly Circumstances: This reminds me of another Point, I am engaged to clear up, *viz.*

The true Nature of Scriptural Prosperity.—The Scripture is a spiritual Scheme. Spiritual Goods are what it

chiefly recommends, and from spiritual Evils, it chiefly deters. Christ's Words are Spirit: tending to make Men not carnally minded, but spiritually minded: to render them spiritual in their Understandings, their Affections, their Conduct. Infomuch that one need not scruple to affirm constantly, that the Holy Scripture never calls that State, a State of Prosperity, which is not grounded on the Favour of God: Nor ever encourages People to rejoice in any Thing, till they are—(1.) reconciled to God,—(2.) interested in Christ,—and (3.) renewed by the Holy Ghost; which, I think, constitute the scriptural Prosperity; and I am sure, are the Ground-work of all Happiness.—First for *Reconciliation to God*. His Favour is better than Life. Life itself is worthless, and, consequently, all its Enjoyments, without this prime fundamental Blessing. For this Cause, the Prince of Peace bled to Death, that the Hand-writing of Guilt might be blotted out; that the Wrath of God might be appeased; and that we, who were Enemies, might be brought near through his Blood. This is the Door to all Good. Enter in by this Gate, ye Sons of Men, or else you will inevitably miscarry in your Search after Felicity. If you seek for Bliss, and bottom not your Expectations on this Rock, you are sure to be disappointed of your Hope. I can no more have true Comfort in any Possession, till I have Redemption through my Redeemer's Passion, than that unfortunate Captive could rejoice in the royal Banquet, that was before him, when a ponderous Sword edged and unsheathed, was hanging by a slender Thread, and shaking every Moment over his Head.—2d. *An Interest in Christ*. This is another Pillar to support our Felicity. Therefore, our blessed Lord, directing us in the Way to our true Good, says, "Seek ye first the Kingdom of God, and his Righteousness." The everlasting Kingdom of Heaven as the End, and the imputed Righteous-

ness

ness of Jesus Christ, as the Way. Till the *one* is our actual Possession, and the *other* our certain Reversion, we may look for real Satisfaction, but shall find none. Apply to all the Creatures; rifle all their Charms; taste all their Sweets; you will perceive them to be altogether lighter than Vanity itself; without an Union with Christ, and an Establishment in his Merits.—3d. *Renovation of Mind*, is another Ingredient of the Prosperity delineated in Scripture. Till the Soul be sanctified, it is in a State of grievous Disorder: like a Body, all whose Bones are out of Joint. And, Oh! what Joy can be tasted in such a Condition? Till divine Grace have the Ascendant within us; till the Kingdom of God be set up in our Hearts; we are in Bondage to Corruption. Vile Affections domineer over us. The Devil and our own Lusts play the Tyrant in our Breasts. We are like Slaves under a galling Yoke, and like Lepers under a noisome Distemper. Therefore the *Psalmist* says, “When I awake up after *thy* Likeness, I shall be satisfied with it.” “Till *thy* Image be reinstamped upon my Heart, I never expect to see Good.” “While we are in the Bond of Iniquity, we must infallibly be in the Gall of Bitterness.”

This is the Prosperity celebrated in the Scriptures. Of this every Believer is a Partaker; and you will please to remember, that every Exhortation to rejoicing, which we meet with in those inspired Books, are addressed to such Persons *only*. They give not the least Invitation to any one, no nor the least Licence, to rest satisfied, much less to rejoice, till they are brought into such Circumstances of *Reconciliation* with Heaven, and *Renovation* of Mind. Nor have you, Sir, any Warrant to say to yourself, or your People, “Soul take thine Ease, eat, drink, and be merry, because thou hast much Goods laid up for many Years.” This is the Epicure’s Creed. The lively Oracles bear their Testimony against

such Conclusions. They style all the unregenerate, Fools. And to such, worldly Abundance is not Matter for Mirth, but Matter for Ruin. For "the Prosperity of Fools shall destroy them." Be they grand as *Nebuchadnezzar*, in as much Affluence as *Abasuerus*, honoured as *Herod* was by the applauding Multitude, yet every Page of Scripture says to them, as *Jebu* to *Joram's* Messenger, "What hast thou to do with Peace." And, however, some smooth-tongued Preachers may flatter and cajole them in their Pomp; however, they may prophesy smooth Things, and solicit them to rejoice on such a Footing, as the Lord has not made a Ground for rejoicing; yet an Apostle bespeaks them in very different Language: "Go to now, ye rich Men, weep and howl." The Teacher sent from God has other Tidings to tell them, "Woe unto you that are rich, that are full, for ye have your Consolation, ye shall hunger hereafter." And, in another World, they may hear this awful Admonition sounding in their Ears, "Son, remember that Thou in thy Life-time receivedst thy good Things:" those which thou accountedst good, not that they really were good. But only appeared so, to thy distempered Judgment, and vitiated Taste.

Surely, Sir, it must have been perfectly prudent, or rather absolutely necessary, to caution your Audience against so fatal a Mistake: especially since they consist of the gay, the grand, the pleasurable. A vigilant Minister would certainly give them to understand, that Wealth and Plenty is, by no Means, the Prosperity which the Spirit of God commends. That Joy, without the Loving-kindness of the Lord, is a mere Chimera. That none are entitled to this Medicine of Life, but those, who can lay their Hand upon their Hearts, and say, with a Faith unfeigned, My Sins are all forgiven, through the Atonement of the slaughtered Lamb; my Peace is made with the eternal God; and the Spirit of

Jesus

Jesus Christ dwells in me. This is that, which justifies, which produces Joy. Then; indeed, and not till then, the Wise Man's Advice may be thy Practice: "Go thy Way, eat thy Bread with Joy, and drink thy Wine with a merry Heart, for God now accepteth both thee, and thy Works." Then thou mayest take Comfort in thy earthly Accommodations, as so many little Appendages of thy Bliss; not as the Essence, which constitutes it; but as the Cement, which serves to fill up some little Interstices, and render the whole somewhat more compact. And even, in this Case, our blessed Master, (who bid his Disciples not to rejoice, because the Devils were subject unto them, but because their Names were written in Heaven) would, probably caution us not to rejoice, because we have all worldly Things copiously to enjoy, but because we are pardoned, justified, and sanctified.

Upon the whole. Suppose worldly Prosperity was not oftentimes a most mischievous Evil, which it undoubtedly is.—Suppose it was a substantial Ground for Christian rejoicing, which it really is *not*.—Suppose this was the Scriptural Prosperity, which Notion is, I trust, sufficiently *disproved*.—In a Word, suppose the whole Tenour of your Doctrine to be true, whereas it seems to be palpably false: yet what Good, in the Name of Wonder, can you possibly propose by such Preachments? You cannot but be sensible, that we are all strongly addicted to inferiour Things. We are already too fond of worldly Goods, too impetuous in our Pursuit of sensual Gratifications. We want, we extremely want a Curb to check our Career, and you clap a Spur in our Sides. You employ your Eloquence as a Provocative, in a Case that cries aloud for Restrictives. Alas! Sir, you have no Occasion to push the headlong Torrent!—But I have done with this Point: have nothing more to add upon this Head: unless it be to re-

commend to your serious Consideration, that alarming Verdict, pronounced by infinite Wisdom, "He that liveth in Pleasure, is dead while he liveth." Dead to God, dead to Grace; a dead Christian, though a living Animal. Compare, reverend Sir, this Declaration with the Tendency of your Doctrine. Then, I assure myself, you will not redden with Indignation at these plain Remonstrances. But rather, (as I should in your Case) turn pale with Grief, at your past Teachings; and tremble with Fear, for the Consequences of them.

Thus much for your *Divinity*: Now, Sir, if you please for your *Logic*. We have canvassed your *Doctrine*; let us next consider the *Argument*, with which you establish it. This is, if possible, ten thousand Times more exceptionable than the Tenet itself. For after having told your Audience, that the carnal Delight, which you so earnestly press to take, is agreeable to the Reason of Things, is consonant to the Designs of Providence, you think proper to add, that it is also countenanced by our Saviour's Example. Since, at a certain Marriage-Feast, when the Wine fell short, he wrought a Miracle, and furnished them with a fresh Supply on Purpose, *that the Mirth might not die*. This was your Expression. And, surely, a more shocking one never came from a Preacher's Lips. Was ever so abject and scurvy a Reason assigned for one of the most illustrious Actions? Could any debauched Libertine, at a drunken Club, have derogated more contumeliously from the Dignity of our Lord's Behaviour? Jesus, the Mirror of Purity, the Fountain of Wisdom, of whom it is testified, "that he did all Things well:"—This wise and glorious Being is represented, not by an abandoned Sot, but by a Minister of the Gospel, as exerting his Omnipotence to prolong a merry Bout. Oh! that it might not be told in *Gath*, or published in the Streets of *Askelon*! But,—*fugit irrevocabile Verbum*; you cannot
revok

revoke the Words. The only Reparation you can make to the injured Jesus, or the offended Christian, is to give us a Sermon of Recantation; and antidote the Poison that has been propagated.

But, I would hope, it is too gross to spread. "*That the Mirth may not die,*" is an Assertion, which must startle every Hearer. Why this a common Vintner might have prevented, as well as an Almighty Being. A few Flasks, from the Tavern would have answered this End. Most ignoble Purpose! Unworthy, altogether unworthy so august, divine, and admirable Person. —Oh! what a Handle does this yield to Infidels for profane Banter! That Jesus should descend from the Heaven of Heavens, and come into the World, vested with uncontrollable Power, on so poor, groveling, and sordid an Errand! That a Part of his Business, in the State of Humanity, should be to guard against such idle Mirth, as owes its Birth to a Bottle! The Soldiers, that stripped our Lord of his Apparel, and mocked his sacred Person; that spit upon his blessed Face, buffeted his divine Head, and loaded him with all Manner of Scurrilities and Indignities; did not commit (in my Opinion) so flagrant an Abuse, as a modern Preacher in one of his studied solemn Harangues. They took him to be a meer Man; they pronounced him a vile Man; and, therefore, offered him such opprobrious Affronts. But you, Sir, acknowledge him to be God; you know him to be infinitely wise, and yet make him a Lacquey to the most errand Trifles, a Drudge to Men's carnal Indulgences.—Suppose, both our Houses of Parliament, after the maturest Deliberation, should employ the whole Army of the Nation, to clear away all Obstructions for a Butterfly in her flowery Range, or to see that a silly Kitten go on unmolested in her sportive Gambols; would you extol the Wisdom of our Senators? Would you not cry Shame upon their Conduct? Now,

your Assertion is full as depreciatory to the consummate Prudence, and exemplary Purity of our divine Master: since you set them both on Work, joined with his irresistible Might, only to furnish out a little more Gaiety, a little more Laughter, to a Set of Carousers, whom you describe as pretty well in for it already.

"*That the Mirth might not die!*" that is, That those who were already made merry with Liquor, might go on in their jovial Delights: till they added Drunkenness to their Thirst. For when People are thus exhilarated, to take fresh Draughts, and pour down more Wine, must indeed make them, as a professed Scornor profanely expresses himself, on this very Occasion, more than Half Seas over. So that when you give an evasive Flourish or two, and would have your Hearers to believe, that you are no Advocate for Intemperance, it is plain, you are only complimenting the Cause of Sobriety. This Interpretation put upon our Lord's Conduct, knocks all such sham Pretences on the Head. For, if he wrought the Miracle with such a View, and for such Sort of People, all the World cannot clear him from being a Promoter of Excess; and if he did *not*, all the World cannot acquit *you*, Sir, from the most abusive Misrepresentation of your Redeemer.

"*That the Mirth might not die!*" What could a lewd Rake have done at his riotous Table, worse than *that*, which you ascribe to the Pattern of all Perfection? My Blood grows chill: my Thoughts recoil at so horrid a Position. Any Gentleman, of tolerable Seriousness, when he perceives his Friends are got merry with his Drink, would rather withdraw the Glass, than add Fuel to the Flame. For my Part, I should think myself an Abettor of Excess, and little better than a Pimp for Debauchery, if, when Men are merry in their Cups, I should supply them with Means of driving on

the wanton Humour. And yet,—be amazed, O ye Heavens, and be horribly afraid, O Earth! a Minister, in the Midst of a thronged Congregation, charges this very Practice upon the most immaculate Lamb of God! —Oh! Sir, how could *he*, who came to be our Sanctification, administer to our inordinate Gratifications? How could he who has enjoined us not to make Provision for the Flesh to fulfil the Lusts thereof, be instrumental to continue a luxurious Revel?—Blessed Jesus, surely that is fulfilled which was spoken by thy Prophet, Thou art wounded in the House of thy Friends. Thy Character is debased, thy Doctrines adulterated, by those, who profess themselves Adorers of the one, and Expounders of the other. Oh! that ever the Christian Pulpit should become a Porch to the Temple of *Bacchus*! and a Christian Preacher act the Part of a Purveyor for the Tipling-house!

Do you intend to please, Sir, or to profit your Audience, by these Admonitions?—You can please none but Men of corrupt Minds, whose God is their Belly, who mind earthly Things. You can profit none but those, whose Heaven is to be found in the Juice of the Grape. They can serve no other End, but to give a Sort of Sanction to their Extravagancies. Your Lectures, perhaps, may be recollected with Applause on the Ale-bench, and pleaded among a Circle of jolly Topers. But I assure you, Sir, they are heard by the serious and devout, with the utmost Sorrow, and with equal Detestation. Their Ears are wounded, and their Hearts bleed, under the Sound of such *Bacchanalian* Doctrines.

May I now be permitted to declare my Sentiments, with Regard to that Passage of Scripture, which you have so unhappily perverted?

As to the Mirth you seem so fond of, there is no mention of it in the sacred Narrative. For Christ went not about to spread the Laugh among his Company, but to make them serious, sober, and wise unto Salvation. If he vouchsafed his Presence at Entertainments, and sat at the Tables of Sinners, it was with a gracious Design of instructing and converting them in their own Houses. He came to Feasts in the same Spirit, and for the same Purposes, as he came into the World: To turn poor Mankind from Darkness into Light, and from the Power of Satan unto God: So that none can imagine, when *he* was in the Room, that there could be any Thing like that licentious Diversion, which too generally prevails in our merry Meetings. If they did rejoice, they rejoiced, doubtless, after a godly Sort. They rejoiced in the precious and instructive Words, that dropped from Christ's Lips, as Sweets from an Honey-comb. They rejoiced to have so divine a Prophet raised up unto God's People, and to have the Honour of so illustrious a Personage amongst them. They rejoiced, without all peradventure, to see, and hear, and handle the Word of Life.

As for that Expression, which we translate well drunk, —*μεθύσθωντες*,—profane Wits, I know, raise mighty Triumphs upon it: but, in Truth, they are *Babel-buildings*, and Proofs of nothing but their own Folly. They thereby give Us to understand, that their Want of Sense is as unquestionable, as their Malignity to Christianity. For, surely, they must be full as errant Idiots, as they are shameless Sots, who can offer to fetch the least Shadow of a Plea for riotous Indulgences from this Passage. Since, let the Meaning of the Word be ever so loose and exceptionable, yet nothing can be concluded from thence, against the Economy and Decorum of that Entertainment, because the Governor speaks only of the usual Custom at other Treats. He

says

says not a Word, good or bad, of the Guests that were present at that bridal Festival. It must, therefore, be, not only precarious, but ridiculous and absurd, to infer the disorderly Proceedings of those People, from what the Ruler observes concerning others. I once was acquainted with a worthy Gentleman, who frequently invited to his Table the young Persons of his Neighbourhood; and would take a Pleasure in instilling or cultivating in their Minds the Principles of Sobriety, Industry and Piety. Now in Case, he had said, after Supper was removed, "I know very well, my honest Neighbours, it is customary with some Persons of Fortune, both to please and pride themselves in making their Visitants drunk. They push the Glass briskly round, and press one Bumper upon another, till they send their Guests staggering to Bed." But,—now, would any one be so stupid, as to infer from this Acknowledgment of the Practice of others, that this was also the Practice of my Friend? Yet this they may do, with as much Justness and Solidity of Reasoning, as deduce any Maxim in Favour of Excess from the Speech of the *Architriclinus* (or Master of the Feast.)

Evident, I think, it is, that this Expression, whatever be its exact Import, is in no wise referable to the Condition of those Guests; so that we allow our Adversaries too much Advantage, by admitting any of their Remarks upon its Signification. We should wrest this Weapon out of their Hands, which they brandish so formidably, rather than guard against its Strokes.—But, in case, it was applicable to them; yet it is most monstrous, to suppose it significant of the least Deviation from Temperance. For had we not known the Company to be of the most exemplary Behaviour, and heavenly-minded Spirit: had they been a Parcel of irreligious and lewd Fellows, instead of the Virgin-Mother, and the Redeemer's Disciples, yet it would be impossible

impossible to conceive, that any Thing, which had the least Approach towards Surfeiting and Drunkenness, should be tolerated, when Jesus himself was in the Midst of them. Before so venerable and divine a Person, they would not dare to allow themselves in any misbecoming Indulgences, or Indecencies of Carriage. Besides, had their Inclinations been ever so abandoned or impetuous, his eternal Power and Godhead would have restrained them. *He*, who intimidated the sacrilegious Rabble, when they profaned the Temple, and drove them before his single Scourge; *He*, who struck prostrate to the Ground, a whole Band of armed Men, only with his Word; *He*, who had all Hearts in his Hand, and could manage them as he pleased; would, doubtless, have forbid, at this Juncture, whatever bordered upon Dissoluteness.

Should any one inquire, For what Cause then did Christ work this Miracle, if not to revive the dying Mirth?—I answer, several noble Reasons are assignable and obvious.

One; to furnish a Supply for fresh Guests, which on these Occasions were continually pouring in. That the Feast might be prolonged to its usual Period, and all, that came, might be moderately refreshed. For I can, by no Means, imagine, that his fresh Supply was intended for those, who had cheered themselves already with a sufficient Quantity. This indeed is what your Sermon takes for granted, or else your Application is frivolous and impertinent. But I promise myself, when you give it a second Consideration, you will wonder, how so unworthy a Thought come into your Mind; and be sorry, that it should ever proceed from your Lips. Since it is so intirely repugnant to the whole Character, Conduct, and preaching of our Lord Jesus.

Another

Another Reason might be to reward the married Pair, for their Hospitality to himself, and his Followers. To give early Notice to the World, that none should be Losers by shewing Kindness to him or His. That every Piece of Respect paid to Jesus, and every Kindness exercised towards his Family, should meet with a full Recompence of Reward. Thus did he prepare an extensive Fund for those, who had forsaken Houses, Lands, Relations, and their earthly All, for his Sake: Prepare a Fund for their Subsistence, by disposing People to entertain and accommodate them, when they should be sent forth, without Staff or Scrip, or Money in their Purses.

Another Cause, (and that which is remarked by the holy Historian,) was, *to manifest forth his Glory.* To give a most conspicuous Display of his Messiahship. He opened, as it were, his Commission, and shewed his divine Credentials. Which was done with perfect Propriety, in a public Manner, before more Spectators than his own Attendants. And whatever Effect it might have upon others, it confirmed the Faith of his Disciples. Seeing this incontestible Proof of his Mission, it is said, They believed on him: and were thenceforth inviolably attached to his Person and Ministry.

Other Reasons may be suggested, and those exceeding found and useful. Such as point out a noble and deep Significancy in this Miracle; make it rich with divine and spiritual Meaning: and, upon this Footing, a more delicious Feast for our Souls, than Wines of the finest Flavour, and most generous Quality, are to our animal Nature.

For Instance: It might signify the superior Richness of those Comforts, which his Gospel was introducing into the World. That they exceeded those broached by Moses, and the Law, as much as the pure Blood of the

the Grape, excels the Water of our common Wells. That his Flesh and Blood would be a sovereign Source of Alacrity and Consolation to his People; gladden and revive their Hearts, like some exquisite Cordial; strengthen and invigorate their Minds, like the best bodied Wines.

This particular Season of a Marriage Ceremony, was probably chosen, in order to intimate the Necessity of being espoused and united to Christ, before we can be Partakers of these evangelical Delights. Divorced we must be from our old Husband, the Law; divorced from the Covenant of Works; and no longer wedded, by Self-opiniativeness, to our own Righteousnesses; but married, by the Bond of a lively Faith, to that everlasting Bridegroom, in order to taste those Comforts, and have our Share in those Joys,

A Reason fixed upon by our Church is, That Christ would hereby put an Honour upon the matrimonial State; by gracing the Solemnity with his sacred Company, and performing his first public Miracle on this Occasion. A fine Admonition this, to render us more than ordinarily solicitous, to have the favourable Concurrence of Jesus, both when we devise, and when we take, so important a Step. Because, the Tranquillity and Happiness of our subsequent Life depends, very much, on this Alteration of our Condition,—That we should, by all Means, marry in the Lord; and implore his spiritual gracious Presence at the Wedding; which will improve the Advantages, and sanctify the Enjoyments, of that comfortable State; will, as it is delicately figured out in the Metaphor, Turn our Water into Wine.

It might also be intended to remind us, That the Comforts, even of animal Life, were recovered by the second *Adam*, as they were forfeited by the first *Adam*. When our first Parents were guilty of Rebellion against their

their Maker, they lost all Right to the valuable Productions of Nature. This, indeed, was their Dowry originally settled upon them; but by their Disloyalty it became confiscated. Justice seized upon their Inheritance, and Vengeance said, "Curled be the Ground for your Sakes." Christ, in this Exigency, immediately interposed; took off the Attainder, and restored to poor *Adam* and his Posterity, the precious Fruits of the Earth. These Blessings, derived from Christ's Mediation, were very properly recognized at a Wedding; because, straitway after the Marriage of the first Couple, they were alienated and sequestered.

This, Sir, is a Way of expounding our Redeemer's Miracles, well worthy your Consideration, if not your Imitation. In this Light they appear, not barely so many Witnesses of his being the Messiah, but so many living Mirrors of his mediatorial Mercies. In which we discern a most expressive Figure of those spiritual good Things, which we extremely want, and may fully enjoy through Jesus Christ.—The marvellous Things brought to pass by the Agency of Prophets, Apostles, and holy Men of old, were indisputable Vouchers for their being sent of God. But our Redeemer's Works had a farther Excellency, and answered a diviner End. They held forth and presented, even to the Senses, a most striking Pattern of those spiritual Blessings, which Sinners may enjoy through their Saviour.—Thus, when he cured the Man born blind: What did this signify but his healing the Blindness of our Understandings, and pouring the Day of his glorious Gospel upon our internal Sight?—When he made the poor Paralytic strong and vigorous, that was not able to turn himself on his Bed, or to use his Limbs: What a lively Emblem was here, both of our Disease, and his sovereign Help? Of our Disease, whereby we are utterly impotent

tent to do a good Work, or think a good Thought: of his sovereign Help, whereby we are enabled to do all Things, through Christ strengthening us; enabled to believe through his Grace, and to mortify our Corruptions through his Spirit.—Was not the filthy Leper, a true Picture of our Loathsomeness, through original Defilement, and actual Transgressions? And when our Redeemer disdained not to touch this noisome Creature, and make him perfectly clean; how appositely did this Image point out the Condescension of his Goodness, in undertaking our Redemption; and the Efficacy of his Blood, in accomplishing our Purification?—I might go through the whole Series of our Lord's Miracles, and discover in them a most significant and complete Portraiture of all Manner of spiritual Blessings.—But the foregoing Instances shall suffice. From these Hints, we may discern an adorable Depth of Design: unsearchable Treasures of Contrivance, as well as Beneficence, in those Operations of his mighty Power. Which noble Peculiarity gives them a vast Pre-eminence above all the Miracles in *Egypt*, and the Wonders in the Field of *Zaan*. Renders them so many fine Representations of the Deliverances and Privileges, enjoyable through our ever blessed Immanuel. In a Word, renders them a Kind of Gospel that addresses itself even to our Eyes; and so most wisely calculated, both to direct our Hopes, and strengthen our Faith, in the incarnate God.

I am, &c.

LET.

LETTER LI.

*On the Death of his Brother.**My very dear Friend,*

YOUR last found me on the recovering Hand; getting Strength and Spirits, though by slow Degrees.

Soon after I received your Favour, a Messenger came from *London*, bringing us the alarming News, that my youngest Brother was extremely ill. My Father's Bowels yearned, and his Heart bled; but the Infirmities of Age, and an unweildy Constitution, hindered him from taking the Journey. Upon me, therefore, the Office fell. Feeble and languid as I was, there was no rejecting such a Call. Accordingly, I took Coach, and in two Days arrived safe at *London*; where I found my poor Brother (the Packer) seized with a most violent Fever. He was attended by two eminent Physicians; but they proved vain Helpers, and miserable Comforters. For a considerable Time, his stout Constitution struggled with the Disease, but at last was forced to yield, was forced to drop in the dreadful Combat. After attending his sick Bed for several Days, I had the melancholy Task of closing his dear Eyes, and resigning him up to Death.

Oh! the Uncertainty of mortal Things! What is Health, but a glimmering Taper, that expires while it shines; and is liable to be extinguished by every Motion of the Air? What is Strength, but a tender Blossom, which is often withered in its fullest Bloom; often blasted, even before it is blown?—Who could have thought, that I should survive my Brother, and follow

follow him to the Grave: I sickly and enervated, He always lively and vigorous. In flourishing Circumstances, and blest with Prosperity in his Business; but now removed to the dark, inactive, silent Tomb. Lately married to a beautiful and blooming Bride; but now everlastingly divorced, and a Companion for creeping Things.

Scarce was I returned to *Weston*, but another awful Providence fetched me from Home: My very worthy Physician, Dr. *Stonhouse*, who lives and practises at *Northampton*, had the Misfortune to lose an amiable and excellent Wife. She also was snatched away in the Morning of Life, (aged 25) and dead, before I so much as heard of her being disordered. At this valuable Friend's House, I was desired to abide some Time, in order to assist in writing Letters for him, and dispatching his necessary Affairs; in comforting him concerning the Deceased; and (if the Will of God be so) in endeavouring to improve the awakening Visitation to our mutual Good.

You will surely say, when you read this Account, that I have been in Deaths oft. Once upon the Borders of it myself, and more than once a Spectator of its Victory over others.—However, my dear Friends, let us not be dismayed. Let *no Man's*, at least *no Believer's* Heart fail, because of this King of Terrors. Though Thousands fall beside us, though ten Thousands expire at our right Hand, and though we ourselves must quickly give up the Ghost; yet the Word is gone out of our great Redeemer's Mouth, and it shall not return unfulfilled, I will swallow up Death in Victory. He shall stand at the latter Day upon the Earth; he shall say to the Grave, give up; and to the Sea, keep not back; release my Sons from your dark Confinement, and restore my Daughters to their everlasting Father's Arms.—Then, shall we lead *him* captive, whose
Captive

Captives we were, and triumph eternally over this last Enemy. In the mean Time, let us lay all our Help, all our Guilt, upon the divine Author of our Faith, and Captain of our Salvation. So shall we no longer be in Bondage, through Fear of Death; but, with the Saints of old, overcome through the Blood of the Lamb; overcome the Dread, even while we sink beneath the Stroke of this our mortal Foe.

What I wrote concerning a firm Faith in God's most precious Promises, and an humble Trust, that we are the Objects of his tender Love, is what I desire to feel, rather than what I actually experience. Considerations they are, with which I would ply my own Heart, in Hopes that they may be effectually set Home by divine Grace; in Hopes, that they may become the happy Means of making me strong in Faith, and enabling me thereby to give Glory to God.

Your Remarks on this important Point are exceedingly judicious, and perfectly right. After which, it will be insignificant to my Friend, and look like Arrogance in his Correspondent, to add, that they exactly coincide with my Sentiments.

I do not doubt, but there are many dear Children of the blessed God, who are in a much better Condition, with Regard to his Favour, than they can easily be persuaded to believe. Many sincerely Righteous, for whom Light is sown; many true-hearted, for whom joyful Gladness is prepared. Which, though latent in the Furrows of inward Tribulation, or oppressed under the Clods of misgiving Fears, shall, in another World, spring up with infinite Increase, and yield an everlasting Harvest.

That humble Hope, mixed with Trembling, you have very pathetically described, in the Breathings of a renewed Soul, panting after God; languishing for the

Tokens of his Love; ardently desiring the final Enjoyment of him in his heavenly Kingdom; and relying wholly on the meritorious Passion, pleading nothing but the perfect Righteousness of Jesus Christ.—Happy, without all Peradventure, happy the Heart, in which such Affections habitually prevail. They are the Beginning of Heaven, and will certainly be completed in Glory. They constitute a signal Part of that Meetness for the Inheritance of Saints in Light, concerning which the Apostle speaks, and which is one of the surest Evidences of our Designation to that purchased Possession. Christ will in no wise, on no Consideration of past Provocation, or present Corruption, either for Weakness of Faith, or Want of Confidence, cast out such an one. Let not such an one question, but *be*, who has begun the good Work, will accomplish it even unto the End.

We should, however, as you most pertinently observe, lament all the Remains of Unbelief, as a Misery; repent of them, as a Sin; and labour to obtain a more assured Faith, both as our Duty, and our Felicity.—The Direction for Prayer, you know, is, that we draw near in full Assurance of Faith; and, whatsoever Things ye ask in Prayer, believe that ye receive them, and ye shall have them.—The *Thessalonians* are commended for receiving the Gospel with much Assurance of Faith. Receiving the Gospel—What is meant by that Expression? Believing, that the Apostles were no Impostors; that Jesus Christ was the true Messiah; and that his Doctrine came from Heaven?—This, and abundantly more. I apprehend, it implies—That Christ died, not for Sins only in general, but for their Sins in particular; that he bore all their Iniquities, in his own bleeding Body, and agonizing Soul, on the cursed Tree; that, all their Crimes being fully expiated, the most rigorous Justice would not demand a double Payment

ment for the same Debt; and consequently, that there remained no Condemnation for them.—This is the glad Tidings, to which they not only attended, and credited with a speculative Assent; but with a personal Application of it, each to his particular Case. And why should not *we* do the very same?—I shall only subjoin further on this Head, what I take to be a very clear and accurate Explanation of the Apostle's celebrated Definition of Faith.—“Faith is the Substance of Things hoped for, the Evidence of Things not seen;” putting us into a Kind of present Possession of the Promises, and setting divine Truths before the Mind in all the Light and Power of Demonstration. For this beautiful Illustration of the inspired Writer, I am obliged to an excellent Clergyman of this Neighbourhood; who lately favoured us with an admirable Visitation Sermon, and, for the Good of the Public, was prevailed on to print it.—You will give me Leave to close the Topic with a Distinction, which I have somewhere read, or on some Occasion heard. A Distinction, which, I think, properly adjusts the Case under Consideration; and settles it, neither on a precarious, nor a discouraging Issue.—Many have the Faith, which bringeth Salvation, who have not that Faith, which produceth Assurance; but none have the former, who do not aspire after, and endeavour to possess the latter.

On the whole, I heartily beseech the adorable and infinitely gracious Giver of every perfect Gift, to stablish, strengthen, settle us in the Faith of our Lord Jesus Christ; that he would fulfil in us all the good Pleasure of his Will, and the Work of Faith with Power. And, I dare say, we shall often lift up our Hearts to our heavenly Father, and breathe out that ardent Petition, “Lord, I believe; help thou mine Unbelief!”—If we have such frequent Recourse to the

overflowing and inexhaustible Fountain of all Good; if we add to our Prayers Meditation on the Merits of Jesus, and on the sure Word of Promise; our Faith will grow; the Grain of Mustard Seed will be quickened, and shoot up into a Tree; the little Drop will become a Stream, and the Stream spread into a River. The Waters, that issued from the Sanctuary, were at first, deep to the Ankles only; then they arose to the Knees; soon they reached the Loins; and were afterwards Waters to swim in.

The *Contemplations* you are pleased to inquire after, are, after long Delays, or a very slow Procedure of the Press, launched into the World. What may be their Fate, I dare not conjecture. Whether, by the general Disapprobation, they may be unfortunately becalmed; or, by the Severity of Critics, may split on the Rocks of Censure; or, foundering through their own Unworthiness, may sink in Oblivion; or, blessed by a gracious Providence, may gain the Haven of public Acceptance, and import those most valuable Commodities, Pleasure, which improves, and Improvement, which delights. When they reach your Parts, be so good, dear Sir, as to peruse them, first with the humble Child-like Spirit of a Christian, who seeks religious Advantage in all, that he reads: Next, with the candid Rigour of a Friend, saying, as you proceed, Here his Thoughts are redundant, and want the Pruning-knife; there they are deficient, and call for the Grafters Hand; here the Language is obscure, and Perspicuity is the only Remedy; there it is inexpressive, and must be rendered more nervous, in order to reach the Judgment, or strike the Passions.—Above all, let me beg of you to implore a Blessing from the most high God, both upon the Author and his Piece; that the one may be a Monument of divine Mercy, the other a polished Shaft in the great *Immanuel's* Quiver.

Should

Should not a Sense of his Love make us more ardently desirous of bringing others to partake of that everlasting Bliss, which we humbly expect as our final Portion; and of which some Foretastes have been indulged, even in our present State? Should we not be stirred up, with greater Assiduity and Love, to warn every Man, and exhort every Man, that they also may be presented perfect in Christ, and live for ever in the Light of his Countenance?—The Book I mentioned formerly, and took Leave to recommend, shall be sent. I have set it apart as a Present for my dear Friend; and whether my Life be prolonged, or my Death hastened, neither of these Circumstances shall make any Alteration in my Design. Only let me desire you, in your next, to give me once more the proper Directions for conveying it to you. For, some Way or other, in my late unsettled State, I have mislaid your Letter.—Please to present my Thanks to Mrs. * * * for her kind Wishes, and tell her, that they are, and shall be most cordially returned by, her and your most faithful and affectionate Friend, &c.

LETTER LII.

On various Subjects.

June 2, 1741.

Rev. and dear Friend,

CAN you accept the Will for the Deed? It was in my Heart, long before this, to have made you my best Acknowledgements. And not in my Heart only, but actually attempted. In *Buckinghamshire* I remembered my kind and obliging Friend, and was with De-

light set down to give Vent to my grateful Thoughts. But Company on a sudden coming in, arrested my Pen; and engaging me till I returned from that Place, prevented the Execution of my Design. Now, Sir, my heartiest Thanks for your welcome Assistance, desire your Acceptance. And if the utmost Sincerity can atone for the Delay, my conscious Heart assures me, they will not be rejected.—My Father is wonderfully recovered. Had he lived in the Times of Superstition, for ought I know, his uncommon Disorder might have been ascribed to Witchcraft, and his speedy Recovery passed current for a Miracle. The Grave seemed to have opened her Mouth for him. We thought him to be on the very Brink of Death.

*Quam pœnè furvæ Regna Proserpinæ,
Et judicantem viderit Æacum,
Sedesque descriptas Piorum!*

But now God has turned, and refreshed him; yea, and brought him from the Deep of the Earth again. He lives and regains his Strength daily. Last *Sunday* he read Prayers in his Church, and intends next *Sunday* to fill the Pulpit.

Mrs. ***, I hope, is very well; to whom I beg my humble Service may be acceptable. Your dear little ones too, the Olive-plants about your Table, I trust are in a flourishing State. May the good Lord fulfil his precious Promise to them, and the Children of your honoured Neighbour. May he pour his Spirit upon your Seed, and his Blessing upon your Offspring, that they may grow up (in Knowledge and Grace) as Willows by the Water-courses.—I am just now going to our Visitation, held at *Northampton*. I shall appear as a Stranger in our *Jerusalem*; knowing few, and known by fewer. Methinks, there's something august
and

and venerable in a Meeting of the Clergy; especially, if one looks upon them as so many Agents for the invisible God, and Envoys from the Court of Heaven, I hope to be put in Mind of that awful Day, when the Lord Jesus Christ, that great Shepherd of the Sheep, and Bishop of Souls, will make his Entrance in the Clouds of Heaven. Then, at that great, final, and decisive Entrance, may my dear Friend receive the Approbation of his Judge. May he then be rewarded for his kind Offices to myself and others, in everlasting Honour and Joy.

I am, &c.

LETTER LIII.

On the Excellency of the Holy Scriptures.

Weston-Favell, Aug. 8, 1747.

Dearest Mr. * * ,

I Ought to take Shame to myself for suffering so kind a Letter, received from so valuable a Friend, to remain so long unanswered. Upon no other Consideration, than that of my enfeebled and languishing Constitution, can I excuse myself, or hope for your Pardon. My Health is continually upon the Decline, and the Springs of Life are all relaxing. " Mine Age is departing, and removing from me as a Shepherd's Tent." Medicine is baffled; and my Physician, Dr. *Stonhouse*, who is a dear Friend to his Patient, and a Lover of the Lord Jesus Christ, pities, but cannot succour me. This Blessing, however, together with a Multitude of others, the divine Goodness vouchsafes, to gild the Gloom of decaying Nature;—that I am racked with no Pain,

and enjoy the free undisturbed Exercise of my Understanding.

I am much obliged to you for carrying my Message to the Abbey with so much Speed, and conveying to me, with equal Dispatch, a satisfactory Answer. When you visit the worthy Family again, be pleased, after presenting my affectionate Compliments, and most cordial good Wishes, to inform Mrs. * * *, that my *Contemplations on the Night and Starry Heavens* are sent to the Press, and after some Corrections made in the Dedication, addressed to my Godson, Mr. Orchard. It is my humble Request to *him*, and my earnest Prayer to *God*, that he may regard it, not merely as a complimentary Form, but as the serious and pathetic Advice, of his Father's intimate Acquaintance, and his Soul's sincere Friend. Who, in all Probability, will be cut off from every other Opportunity of fulfilling his sacred Engagements, and admonishing him of whatever a Christian ought to know and believe to his Soul's Health.

I forgot, whether I told you, that the last Work will be divided into two Parts; will be full as large as the two first Letters; and therefore the whole will be disposed into two small Pocket Volumes, on a very neat Paper, with an elegant Type, in Duodecimo. But a convenient Number of the new Essays will be printed in the Octavo Size and Character, for the Satisfaction of those who purchased the former Edition, and may possibly be willing to complete their Book.—It was a considerable Time, before I could think of a Title for the last Pieces, that suited their Nature, and expressed their Design. At length, I have determined to style them, *Contemplations on the Night*, and *Contemplations on the Starry Heavens*.

Now I apprehend myself to be near the Close of Life, and stand, as it were, on the Brink of the Grave, with
Eternity

Eternity full in my View, perhaps, my dear Friend would be willing to know my Sentiments of Things in this awful Situation. At such a Juncture, the Mind is most unprejudiced, and the Judgment not so liable to be dazzled by the Glitter of worldly Objects.

I think then, dear Sir, that we are extremely mistaken, and sustain a mighty Loss in our most important Interests, by *reading* so much, and *praying* so little. Was I to enjoy *Hezekiah's* Grant, and have fifteen Years added to my Life, I would be much more frequent in my Applications to the Throne of Grace. I have read of a Person, who was often retired and on his Knees, was remarkable for his Frequency and Fervency in Devotion; being asked the Reason of this so singular a Behaviour, he replied, Because I am sensible I must *die*. I assure you, dear Mr. * * *, I feel the Weight of this Answer; I see the Wisdom of this Procedure; and, was my Span to be lengthened, would endeavour always to remember the one, and daily to imitate the other.

I think also, we fail in our Duty, and thwart our Comfort, by studying God's *holy Word* no more. I have, for my Part, been too fond of reading every Thing elegant and valuable, that has been penned in our own Language; and been particularly charmed with the Historians, Orators, and Poets of Antiquity. But was I to renew my Studies, I would take my Leave of those accomplished Trifles. I would resign the Delights of modern Wit, Amusement, and Eloquence, and devote my Attention to the Scriptures of Truth. I would sit with much greater Assiduity, at my divine Master's Feet, and desire to know nothing but Jesus Christ, and him crucified. *This* Wisdom, whose Fruits are Peace in Life, Consolation in Death, and everlasting Salvation after Death; *this* I would trace, *this* I would seek, *this* I would explore, through the spacious and delightful Fields of the Old and New Testament. In
short,

short, I would adopt the Apostle's Resolution, and give myself * (*προσκαρτερεῖν*) to Prayer, and to the Word.

With Regard to my public Ministry, my chief Aim should be, to beget in my People's Minds a deep Sense of their depraved, guilty, undone Condition; and a clear believing Conviction of the All-sufficiency of Christ, by his Blood, his Righteousness, his Intercession, and his Spirit to save them to the uttermost. I would always observe, to labour for them in my *Closet*, as well as in the *Pulpit*; and wrestle in *secret Supplication*, as well as to exert myself in *public Preaching*, for their spiritual and eternal Welfare. For unless *God* take this Work into his own Hand, what *Mortal* is sufficient for these Things.

Now, perhaps, if you sat at my right Hand, you would ask, "What is *my Hope* with regard to my future and immortal State?" Truly, my Hope, my whole Hope, is even in the Lord Redeemer. Should the *King of Terrors* threaten, I fly to the Wounds of the slaughtered Lamb, as the trembling Dove to the Clefts of the Rock. Should *Satan* accuse, I plead the Surety of the Covenant, who took my Guilt upon himself, and bore my Sins in his own Body on the Tree. Should the *Law* denounce a Curse, I appeal to him who hung on the accursed Tree, on Purpose that all the Nations of the Earth might be blessed. Should *Hell* open its Jaws, and demand its Prey, I look up to that gracious Being, who says, "Deliver him from going down into the Pit, for I have found a Ransom." Should it be said, no *unclean* Thing can enter into Heaven; my Answer is, the Blood of Christ *cleanseth* from all Sin; "though my Sins be as Scarlet, through this Blood they shall be as white as Snow." Should it be added, none can sit down at the Supper of the Lamb, without a Wedding-Garment, and your Righteousnesses, what are they be-

* Acts vi. 4.

fore the pure Law, and piercing Eye of God, but filthy Rags? These I renounce, and seek to be found in Christ Jesus, who is the Lord my Righteousness. It is written in the Word that is to judge the World at the last Day, "By his Obedience shall many be made righteous."

So that Jesus, the dear and adorable Jesus, is all my Trust. His Merits are my Staff, when I pass through the Valley of the Shadow of Death. His Merits are my Anchor, when I launch into the boundless Ocean of Eternity. His Merits are the only Riches which my poor Soul, when stript of its Body, desires to carry into the invisible World. If the God of Glory pleases to take Notice of any mean Endeavours to honour his holy Name, it will be infinite Condescension and Grace, but his Son, his righteous and suffering Son, is all my Hope, and all my Salvation. Dear Sir, *pray* for me, that the weaker I grow in Body, the stronger I may become in this precious *Faith*. May the choicest *Blessings* attend you and your's: A Letter would revive *Him*, who is

Much your's, &c.

P. S. "Though the Days are come upon me, in which I have Reason to say of worldly Things, I have no Pleasure in them; yet I find a secret Satisfaction in this Consideration, that to *you*, my dear Friend, and to *others* of my candid Acquaintance, I may be permitted, even when dead, to speak in my little Treatises; may *they*, when the Author is gone hence, never to be seen in these Regions below, Oh! may *they* testify with some small Degree of Efficacy, concerning *Jesus*, that just one; may they fan the Flame of Love to his Person, and strengthen the Principle of Faith in his Merits!—Once more, dear Sir, adieu."

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L E T T E R L I V .

*On Assurance.—On Dissenters.**Weston-Favell, Aug. 18, 1748.**My dear Friend,*

I Received your Letter, full of Tenderneſs, and full of Piety laſt Night. The very firſt Thing I apply myſelf to, this Morning, is to acknowledge your Favour, and confeſs my own Negligence.—But your affectionate Heart will pity, rather than blame me, when I inform you, that a Relapſe into the Diſorder, of which I was never thoroughly cured, has brought me very low. Inſomuch, that I am unable, either to diſcharge the Duties of Life, or to answer the Demands of Friendſhip. I have not been capable of preaching, for ſeveral *Sundays*. *Pymont* Water, Aſſes Milk, and ſuch Kind of Reſtoratives, I try, but try in vain.—A great while ago, I had begun a very long Letter to my ever eſteemed Mr. * * *. In this I propoſed candidly to repreſent the Reaſons of my Belief, with regard to the final Perſeverance of the true Believer. But Weakneſs of Spirits, and its never-failing Concomitant, Imbecillity of Thought, obliged me to deſiſt. In the new Edition of my *Meditations*, a Note is added on this Subject, declaring, That I am far from maintaining it, as eſſential to Chriſtianity, or neceſſary to Salvation, &c.—Where I ſay, What Infidels are we in Fact? My Meaning is, that we are all, in ſome Meaſure, chargeable with practical Infidelity; as we are all in ſome Degree carnal, in ſome Degree ſinful, while we continue in this mortal Body. Conſidering the infinite Veracity, and unchangeable Faithfulneſs of the bleſſed God, the moſt exalted Saints have too much Cauſe to lament their Deficiency in

Point

Point of Faith, and evermore to cry out, Lord, help our Unbelief!

An humble, well grounded Assurance of our Reconciliation to God, is an unspeakably precious Blessing. It is what all should seek, and many have attained. A Gentleman told me, a few Days ago, That though he was often solicited to sin, often defiled with Corruption, yet he had no Manner of Doubt concerning his everlasting Salvation, for these twenty Years. On trying Occasions, that seemed to endanger his final Happiness, he fled, I presume, to the Fountain opened for Sin and Uncleanness. He viewed, by Faith, the infinite, (Oh transporting Truth!) the infinite Satisfaction, made by the bleeding *Immanuel*; and could not but confide, that a divine Expiation was more powerful to save, than all past Sins or present Infirmities to destroy. This is the White Stone, of which *Job* was happily possessed: "I know that my Redeemer liveth;" and this sweet Confidence supported him under all his Tribulations. This is that Earnest of the Spirit in our Hearts, of which *St. Paul* makes Mention, and with which he was endued: "We know, that if our earthly House of this Tabernacle be dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens." And, in the full Assurance of this blessed Hope, may you, my dear Friend, be every Day more and more established, strengthened, settled!

If, at any Time, I am favoured with this heavenly Gift, it is derived from such comfortable Scriptures: The Son of the most High came into the World, to save Sinners: He died, the Just for the Unjust: He poured out his Soul for Transgressors. And since you and I know ourselves to be Sinners, Unjust, Transgressors, why should we not take to ourselves the Comfort here offered for our Acceptance? Why should we not make Use of the Privilege, here consigned over to

our

our Enjoyment, and claim the Legacy, in these Clauses of our dying Master's Testament, most evidently bequeathed to our Souls? To found our Expectations on this Bottom, will be a Means both of humbling and exalting us; of filling us with Shame, and filling us with Hope; that we may abhor ourselves, and yet rejoice in God our Saviour.—Many build their Hopes upon their religious Duties, and righteous Deeds; such a Building must unavoidably be shaken by every Temptation, and sapped by every working of Corruption. These are, in no wise, the *Foundation*, but *Evidences* rather that we are *fixed* on it. For my Part, when I can exercise a Grace, or perform a Duty, that is debased by no Imperfection, mingled with no Corruption, then I will trust on Self-Righteousness. But till then, I must be very unreasonable, if I do not rely on my illustrious Surety; fly to the Ark of his Wounds, and make Mention of his Righteousness *only*. This is all-sufficient; and never, never faileth those, that *trust* in it.

You are not ignorant of my Sentiments, with Regard to our dissenting Brethren. Are we not all devoted to the same supreme Lord? Do we not all rely on the Merits of the same glorious Redeemer? By professing the same Faith, the same Doctrine which is according to Godliness, we are incorporated into the same mystical Body. And how strange, how unnatural would it be, if the Head should be averse to the Breast, or the Hands inveterately prejudiced against the Feet, only because the one is habited somewhat differently from the others? Though I am steady in my Attachment to the established Church, I would have a Right-hand of Fellowship, and a Heart of Love, ever ready, ever open, for all the upright evangelical Dissenters.—I thank you for the News you sent, it is impossible for me to pay you in Kind.—Make my most respectful Compliments acceptable to worthy Mr. ***; I had agreed to wait upon
him,

him, when I was in Town, but my Brother's Illness growing worse, and soon proving fatal, deprived me of this Pleasure, and sent me Home to attend his Corpse with Sorrow to the Grave.—I hope, you will be pleased with Archbishop *Leighton's* Works; and I heartily pray, that they may be abundantly blessed to both our Souls.—I sincerely commiserate poor Miss *D***'s* Case. Despair is indeed a fiery Dart of the Devil; but, blessed be sovereign Goodness, there is a Remedy against this Malady. The *Israelites*, though wounded by the deadly Serpents, looked to the brazen Type hung upon the Pole, and found a certain Cure. And though we are stung by a Sense of Guilt, and almost perishing in extreme Despondency; yet let us turn our Eye to him, who was lifted up on the Cross, and we shall be whole. He, who was gashed with Wounds, and covered with Blood; was pierced with Irons, and stabbed to the Heart; he is our Medicine, our Recovery, our Life. "By his Stripes we are healed." Oh! let us look unto *him*,—from the Depths of Distress, as well as from the Ends of the Earth, look unto *him*, and be saved.—My Paper admonishes me to have done; but I cannot conclude, without assuring you, that I love you most affectionately;—so long as Life and Understanding last, shall pray for you among my choicest Friends;—and hope, when this transitory Scene of Things is at an End, to be, in Bonds of nobler Friendship, and tenderer Endearment,

Ever, ever, your's, &c.

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LETTER LV.

On the Illness of Dr. Stonhouse.—Remarks on the Bishop's Charge.

Weston-Favell, July 29, 1749.

THANKS to my dear Friend, for his welcome Letter: It imparted Joy to my Heart; and having communicated Pleasure to our Family, is gone (Part of it I mean) to make glad your Children and your Friends at *Northampton*.—I must confess, I never was so much disheartened at your Disorder, as many others were, even though the Physicians themselves had given you over; and though I have been often accosted by some of your cordial Well-wishers, with such saddening Addresses; “I am sorry, Sir, to hear that Dr. *Stonhouse* “is gone to *Bristol*, without any Likelihood of returning alive.”—I really believe, that God has some signal Work for you to do. He, that has snatched the Brand from the Fire, and made it a polished Shaft in his Quiver, will not, I persuade myself, so soon cast it away, or break it to Pieces. I have a strong Presage, that Almighty Goodness will continue you, as an Instrument to glorify his Son Jesus Christ, and to turn many to Righteousness, Years and Years after I am gone hence, and seen no more.—And I bless, together with you, his holy Name, for confirming so far my Apprehensions, as to begin the Work of your Recovery from so deplorable an Illness. May he do in this Case, as he will in the more important Affair of our eternal Salvation, thoroughly accomplish what he has graciously begun!

Your Family is in Prosperity: Your Olive-Plants thrive, and are glossy with Health. I asked Sally

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Where her Papa was, and how he did? And her pretty little Lips lisped, very bad, and gone to *Bristol*. Think, my Friend, when you remember those sweet and engaging Children,—think on that delightful Promise in Scripture; “Can a Mother forget her sucking Child? yea, she may forget, yet will not I forget Thee.” *Isaiab xlix. 15.*

From my Heart I pity your Sufferings: But if I pity your Distress, with what infinitely more tender Compassion are you regarded by your heavenly Father! By him, who said in the Multitude of his Mercies,—“My Son shall bleed, that you may be healed. My only Son shall die, that you may live for evermore: May this Blood, thus shed for you, preserve your Body and Soul to everlasting Life.”—I hope, you will be enabled to cast your Burden upon the Lord, and resign yourself wholly to his wise Disposal; and, doubtless, you will experience to your Comfort, that he has the Bowels of a Father to commiserate, and the Arm of Omnipotence to succour.

A Passage in the Epistle to the *Colossians*, which I read this very Day, (*viz.* Chap. i. ver. 11.) is extremely pertinent to your Case, and what I shall frequently pray, may be fulfilled to your great Consolation.—“That you may be strengthened with all Might, according to his glorious Power, unto all Patience, and Long-suffering, with Joyfulness.”—If you should live to give me an Hour’s Conversation, this Verse, and the preceding, would furnish us with a most pleasing and improving subject of Discourse. The Conciseness, the Propriety, the Energy of the inspired Supplications, is admirable. But I must wave such Remarks, lest I send you a Preachment, instead of an Epistle.

I heard you condemned the other Day, in a large Company, and indeed treated with a malignant Severity, about an Affair, in which, to my certain Knowledge,

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you

you had acted with great Generosity. I explained, to the Confusion of the Relator, all those Circumstances, which he had so grossly misrepresented; and then I quoted the Remark of Mr. *Richardson*, in his *Clarissa*, viz. "That difficult Situations (like your's) make seeming Occasions of Censure unavoidable: And that, where the Reputation of another, (especially of a Man of Character) is concerned, we should never be in Haste to censure, or to judge peremptorily on first Surmises." *Audi alteram partem*, is always my Rule. It is our Duty to use Circumspection; and to be upon our Guard to cut off Occasion from those, who seek Occasion to misrepresent and injure us: After this Precaution, we should not be too solicitous about the Clamours of the malevolent, and the unthinking.—May the God of Wisdom give us that Prudence, which is profitable to direct! And then

Conscia Mens Recti Famæ Mendacia ridet.

This was the Heathens Cure for the Wounds of Defamation; this their Armour against those keenest of Arrows, bitter Words. But see in this, as well as in every other Instance, the noble Superiority of the Christian Scheme! Being defamed, we bless, says the Apostle. Pray for them, that despitefully use you, says his divine Master. This not only baffles, but more than triumphs over the Efforts of Malice; and brings an Increase of Virtue, consequently of Happiness, even from the Poison of Malignity, and the Gall of Misery.

The Bishop has been at *Northampton*, and his Charge turned upon the Study of the Scriptures; which he affectionately recommended, and forcibly urged. There was something omitted, which I could not but wish had been represented, and enforced. However in the main, it was excellent, and what I should rejoice to have reduced to universal Practice. Our dear

dear Friend, Mr. * * *, spied the Defect I hint at; and when his mealy-mouthed Companion would not indeed have concealed it, but rather have enlarged upon what was valuable,—“Truly, says he, I do not see, why we should not speak boldly; and bear our Testimony, though it make the Ears of the Hearers to tingle.” He is cut out for a Champion in the Cause of our blessed Lord; very sensible, and much of the Gentleman; bold too as a Lion, he breathes Defiance against the World and Hell. Confiding in his Almighty Master, he fears neither the Scourge of the Tongue, nor the Pomp of Power.

Please to present my affectionate Compliments to Mr. C * * * and to Mr. G * * *. I need not solicit a Place in their or your daily Intercessions, because I am persuaded neither of you can withhold so needful a Piece of Charity. Accept my best Wishes, to which I join my earnest Prayers, for your Health, your Comfort, and Happiness, and believe me, as I am, my dear Doctor,

Your truly affectionate Friend,

JAMES HERVEY.

LETTER LVI.

On the Honour, the Duty, and the Encouragement of a Minister of the Gospel.

Weston-Favell, Aug. 30, 1749.

WE have seen marvellous Things to Day, said the People of old; and I may truly say, I have read marvellous Tidings this Evening. What! is * * become a serious and zealous Preacher? He that so often filled the Scorner's Chair, is he transformed into a strenuous

strenuous Advocate for the Gospel, and a devoted Champion of Christ? Never, surely, was the Prophet's Exclamation more seasonable, Grace! Grace! *Zech. iv. 7.* How sovereign its Power! How superabundant its Riches!

I heartily congratulate you, my dear *Friend*, my very dear *Brother* I must call you now, on this Change. And I thank Christ Jesus our Lord, that he hath counted you faithful, putting you into the Ministry.—I think the Hand of Providence, in conducting this *Affair*, is very visible, and much to be regarded. Which must give you no small Satisfaction, and tend to work, not the Spirit of Fear, but of Love, and of Faith, and of a sound Mind.

How honourable is your new Office! To be an Envoy from the King of Heaven!—How delightful your Province! To be continually conversant in the glorious Truths of the Gospel, and the unsearchable Riches of Christ!—How truly gainful your Business! To win Souls; this is indeed—*κτῆμα ἐς αἰῶνα*—an everlasting Possession.—And how illustrious the Reward, promised to your faithful Service! When the chief Shepherd shall appear, you shall receive a Crown of Glory, that fadeth not away.

May we clearly discern, and never forget, what a Master we serve!—So glorious, that all the Angels of Light adore him:—So gracious, that he spilt his Blood, even for his Enemies:—So mighty, that he has all Power in Heaven and on Earth:—So faithful, that Heaven and Earth may pass away, much sooner than one Jot or Tittle of his Word fail. And what is his Word, what his Engagement to his Ministers? **LO I AM WITH YOU ALWAYS.** I write it in Capitals, because I wish, it may be written in our Hearts.—Go forth, my dear Friend, in the Strength of this Word, and, verily, you shall not be confounded. Plead with

your great Lord, plead for the Accomplishment of this Word, and the Gospel shall prosper in your Hand. In every Exercise of your ministerial Duty, act an humble Faith on this wonderful Word, and the Heart of Stone shall feel, the Powers of Hell fall.—Would to God I had Health and Strength, I would earnestly pray for Grace, that I might join, vigorously join, in this good Warfare. But you know, I am like a bleeding, disabled Soldier, and only not slain. I hope, however, I shall rejoice to see my Comrades routing the Foe, and reaping their Laurels. Rejoice to see them go on, conquering and to conquer; though no longer able to share, either in the Toils or the Triumphs of the Day.

I believe, it will be no very easy Matter to procure a Curate, such as *you* will like; at least, no such offers to my Observation.—I heartily wish your valuable Friend Mr. * * *, that Faith in the all-atoning Blood of the Lamb, and that Comfort in the Communications of his Spirit, which may sweetly outbalance the Weight of any Sorrow, and enable him to rejoice in Tribulation!

Remember, now you are a Minister of God, that your Tongue is to be a Well of Life: You are to believe in Christ, daily to cherish your Faith in Jesus, that out of your Heart may flow Rivers of living Waters. Such Tides of heavenly and healing Truths, as may refresh the fainting Soul, and animate its feeble Graces.

Please to present my affectionate Compliments to Mr. C——, and Mr. S——; engage their *Prayers* to the Father of Compassions in my Behalf; and when *you yourself* draw near to the Throne, through the Blood of the everlasting Covenant, fail not to *remember*,

Dear Sir,

Your's sincerely,

Your's unalterably,

JAMES HERVEY.

LETTER LVII.

*On various Subjects.**Weston-Favell, Sat. Evening.**My dear Friend,*

THIS Morning I received your Parcel, with a Ticket full of the Affection of your Heart, and Sprightliness of your Temper.—My Health languishes, but it is a singular Mercy that it is not tortured away by racking Pains.—I would do any Thing to repair my Constitution, and prolong my Life; that, if it should please the divine Providence to renew my Strength, I might devote it wholly to his Service; and be less unprofitable in my Generation. But from what I feel, and yet cannot describe, I have no Expectation of this Kind.

I am highly delighted with *Witsius, De Oeconomâ Fœderum* *; he is an Author exactly suited to my Taste; so perspicuous, so elegant, so orthodox.—I wish such a Treasure had fallen into my Hands, when I studied at the University.

I like Mr. ***'s Spirit, only wish it was a little more evangelical. Let us so act our Parts, as, &c. Might not *Tully* have said the same? Has not *Seneca* said as much? Why should not *Christ Jesus* be the Foundation of our Hopes? Is it less rational, less comfortable, to say with *St. Paul*, "He that spared not his own Son, but gave him up for us all, how shall he not with him also, freely give us all Things?"

* It has lately been translated into *English*.

I heartily

I heartily pity our *Staffordshire* Friend.—Cheat him, speak comfortably to him, let not the Consideration of his Circumstances increase the Depression of his Spirits. We will never abandon him, nor suffer him to want so long as we have any Thing ourselves.—I said, we will not abandon;—But how poor and cold the Consolation, arising from *this* Succour! What are *we*? Impotence, Misery, Sin! I believe he loves the Lord Jesus, flies for Refuge to the Hope set before him*, in the everlasting Righteousness, and perfect Atonement of *Christ*. He may, therefore, boldly say, and apply to himself those glorious Promises: “I will never leave thee, nor forsake thee.” “The Lord is my Helper, and I will not fear what Man shall do unto me †.” Present my tender and affectionate Compliments to him.

I am glad you have invited to your House, that eminent Friend of God—and dear Friend of your's, the Rev. Mr. *** (for such I know he is:) In so doing, you certainly act the *το δεικνύς*, and I cannot but think the *το ωπειρών*, even in the Judgment of the World.—Thus doing, you are in the Fashion; for it is a reigning Maxim at Court, (the Court of the blessed and only Potentate the King of Kings, and Lord of Lords,) “Be not forgetful to entertain *Strangers*.”—And can there be a more worthy Stranger? Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine,—You know who it is that says of his faithful Ministers, “He, that receiveth *you*, receiveth *me*.” Gracious and adored Redeemer! shall we not receive thee into our Houses, who, for our Sakes, hadst not where to lay thy blessed Head! wast an Exile in *Egypt*, a Prisoner at the Bar; a Corpse in the Grave!—Pray for me, dear Friend, that I may bow my poor Head

* Heb. vi. 18.

† Heb. xiii. 5, 6.

in dutiful Resignation to the divine Will; that I may bless the Hand, and kiss the Rod that chastises; and love the Lord, who takes away the Strength of my Body, but has given me the Blood of his Son. I beseech Mr. * * * to unite his Supplication with your's; for I am fearful, lest I should disgrace the Gospel in my languishing Moments.

Upon a repeated Review of the Hints you have wrote to promote the Cause of Religion, I do not see how to improve them; only exercise your Talent; stir up the Gift of God by a zealous Use, and you yourself will be the best Improver of such Hints. Oh! let us work while the Day lasts; the Judge is at the Door, and Eternity at Hand. May we *watch*, and *pray always*, that we may be found worthy to stand before the Son of Man at his coming.

I am ever,

And most affectionately your's,

JAMES HERVEY.

LETTER LVIII.

Remarks on the Sunday Thoughts.

Weston-Favell, July 23, 1749.

Dear Sir,

THE Favour you have done me, in presenting me with Mr. *Moses Browne's* Works, was far from my Expectation. Please to accept my best Thanks for the Gift which, I dare say, will, in the Perusal, prove perfectly agreeable, and not a little useful.

I hope

I hope the divine Providence will give his *Sunday Thoughts* an extensive Spread, and make them an Instrument of diffusing the Savour of true Religion. Seldom, if ever, have I seen a Treatise, which presents the Reader with so full, yet concise a View; so agreeable, yet striking a Picture of true Christianity in its most important Articles, and most distinguishing Peculiarities. Though I am utterly unacquainted with the Author, I assure myself he is no Novice in the sacred School, and has more than a *speculative* Knowledge of the Gospel; every Page discovers Traces of an excellent Heart, that has itself experienced what the Muse sings.

I am, &c,

LETTER LIX.

Remarks on various Subjects.

My dear Friend,

I AM quite ashamed to be found so dilatory in acknowledging your welcome Letter; made doubly valuable, by bringing with it the judicious Observation of Mr. * * *.—Your late Favour has hinted a Consideration, which will always pass for some Excuse with my compassionate Friends; and which, so long as this earthly Tabernacle is upheld from falling into the Dust, I shall always have to alledge: I mean, a very languid and disordered State of Body. And as I number you amongst my truly compassionate Friends, I look upon myself to be acquitted, as soon as arraigned.

I entirely agree with Mr. * * *, in his Remarks on my Lord Bishop's well-meant and pathetic Letter. It

is pity, and it is strange, that, in an earnest Exhortation to Repentance, no Regard should be had to Christ Jesus. Is it not his Gift to impotent Sinners, who is exalted to be a Prince and a Saviour, to give Repentance and Remission of Sins?—Is not his precious but bitter Passion, the exciting Cause of evangelical Repentance; according to the Testimony of the Prophet, “They shall look on *Him*, whom they have pierced, and mourn:”—And can our poor imperfect Repentance find Favour in the Sight of the Lord, unless it be accepted in the Beloved?

I am as much pleased with that ingenious Writer's Observations on my own little Volumes. Let the Righteous smite me friendly, and reprove me. With Thankfulness I shall receive, with Readiness submit to Correction.—I am very far from thinking Mr. *** a four Critic. On the contrary, I admire his Candour, in transmitting the Mistakes to the Author himself, and not trumpeting them abroad to the Discredit of the Work. I have so high an Opinion of his Judgment, that if the Father of Lights should enable me to finish the small Piece I am attempting, I should be extremely glad to have every Sheet pass under the Correction of so wise and penetrating an Observer.

To call *Sisera's* Mother a *Midianitish* Lady, is a most undoubted and palpable Blunder. If the divine Providence pleases to give another Edition to the Book, it shall certainly be altered.

As to the Frontispiece, there was great Doubt, whether I should have any at all. It was first drawn with a direct Crucifix; such as is represented in the *Romish* Churches, and almost idolized, I fear, by the Christians of that Communion. For this Reason the Decoration, though sketched out by my very obliging Draughtsman, was wholly omitted in the second Edition.

Then

Then it was suggested, that a Piece of Machinery might succeed; be equally expressive, and yet unexceptionable; which is the Import of the present Figure; our Lord, not portrayed in the Window, nor exhibited in Imagery, but rising from the Spot, or miraculously appearing in the Place.

With Regard to my calling those Persons, who took up Arms against King *Charles I.* Rebels; you know it is the avowed Tenet of the Church of *England*, and the declared Sense of our Legislators. If I was to alter that Expression, especially since it has stood so long, it might probably disgust Readers, who are in a contrary Way of thinking; at least it would give Occasion for Speculation, and stir up the Embers of mutual Animosity, which, I hope, are now sleeping, and upon the Point of being extinguished. For my Part, I look upon King *Charles* as one of the best Men, that ever filled a Throne; and esteem *the Puritans* as some of the most zealous Christians, that ever appeared in our Land. Instead of inveighing against either, I would lament the Misfortune of *both*; that, through some deplorable Mismanagement, they knew one another no better, and valued one another no more. Otherwise, how happy might they have been! They, in so devout a Sovereign; He, in such conscientious Subjects.

Washing away Sins by Baptism, is a scriptural Expression: And now says *Ananias* to the converted Persecutor, "Why tarriest thou? Arise, and be baptized, and wash away thy Sins." Where, I suppose, washing with *Water*, which is the *Sign*, is put for the Application of the Lamb's *Blood*, which is the *Blessing signed*.— This, I apprehend, extends to *native* Impurity, as well as *committed* Iniquity, since they *both* render us Children of Wrath. Not that it implies an Extirpation of original Corruption, but refers to its condemning Power; which is done away, when the atoning Merits
of

of Christ's Death are applied and sealed to the Soul.— Upon the whole, I think the Expression is justifiable. Yet, if Mr. ***'s Remonstrance had come sooner, it should have been more explicit in its Meaning, and more guarded from Possibility of Mistake. And was I called upon to explain my Sentiments, I should take Leave to borrow Mr. ***'s Words.

Please to present my most affectionate Compliments to him; and let him know, I acknowledge myself obliged to him, for his valuable Remarks; and shall be still more obliged, if he pleases sometimes to remember me in his effectual fervent Prayers, that I may, though weak in Body, be strong in Faith; giving Glory, by a thankful Resignation, and comfortable Hope, to God our Saviour.—I hope, he intends to publish his *Discourse upon the Christian Sabbath*. I think, such a Treatise is not a little wanted. I have seen nothing upon the Subject, that has given me Satisfaction.

Transmit my most cordial Affection to good Mr. ***. I dearly love him, and rejoice in the Expectation of meeting him, in the everlasting Kingdom of our glorious Redeemer. How inconsiderable, what a perfect nothing, is the Difference of preaching in a *Cloak*, or in a *Gown*, since we *both* hold the Head, *both* are united to the *same* Saviour, and have Access by the *same* Spirit to the Father. I assure him his Name has been constantly mentioned in my poor Intercessions, ever since he favoured me with his friendly and edifying Letter. Tell him I am making some faint Attempts to recommend to the World a Doctrine, which is Music to his Ears, and better than a Cordial to his Heart: The Righteousness of Immanuel, freely imputed to wretched Sinners, for their complete Justification, and everlasting Acceptance. I would also represent, in an amiable and endearing Light, that *other* precious

precious Privilege of the Gospel, Sanctification of our Hearts, and Newness of Life, through the Power of the blessed Spirit; and give, if the Lord should enable, a pleasing Picture of *Death*, stripped of his Horrors, and appearing as an Usher, commissioned by the Court of Heaven, to introduce us before the Prince of the Kings of the Earth. Beseech my worthy Friend to assist me with his Prayers, to the Father of Mercies, and Fountain of Light, that if I write, it may not be I, but the Spirit of the Lord Jesus, that writeth by me, enabling Blindness itself to find out acceptable Words, and to hit the Avenues of Pleasure and Conviction.

I am glad to hear that the second Part of *Sunday Thoughts* is come abroad. Pray do not fail to let Mr. *Rivington* have six Sets for me before *Thursday* Morning; because he has another Parcel to transmit to me this Week, in which those may with Convenience be enclosed.—You have paid me an obliging Compliment; beg of the blessed God, dear Sir, that I may not be puffed up with vain Conceit of myself or my Writings. Oh! that Earth and Ashes, that Guilt and Sin, should be proud! What so unreasonable? yet what so natural? May the Lord of Glory rebuke this arrogant Spirit; and teach my Soul to be humble, to be evermore dependent on his Aid, as a weaned Child.

As to your entering into holy Orders, I have no Manner of Doubt: By all Means do it: It is what I have been praying for these several Years; it is what all the Disciples of Christ are directed to implore at the Lord's Hand, that he would send many such Labourers into his Vineyard. As God has inclined your Heart to the Work; as he has given you so clear a Knowledge of the Truth as it is in Jesus; and stirred you up to be zealous for the Interests of a bleeding Saviour; I assure you, if the King would make me a Bishop, one of the first Acts of my Episcopal Office should

should be to ordain the Author of *Sunday Thoughts*.—I hope the Lord will guide you with his Spirit, will commission you to feed his Flock, and make you a chosen Instrument of bringing many Sinners to Christ, many Sons unto Glory.—Pray do not think your Letters are troublesome; they are always pleasing, always chearing to,

Dear Sir,

Your very sincere, and
truly affectionate Friend, &c.

LETTER. LX.

On Zimmerman.

My dear Friend,

MR. *** sent me some Time ago, your Translation of *Zimmerman's Excellency of the Knowledge of Christ*. I was so engaged in urgent Business, that I really had not Leisure, and so oppressed with bodily Weakness, that I had not Ability, to undertake the Office of comparing it with the Original. I added my Solicitation to your's, and pressed *** to revise, and, if need be, correct the Manuscript; and I would beg of you, my dear Friend, not to be hasty in publishing. In this Affair, I am for following the Example of *Fabius*, *Cunctando restituit rem*.

If I have not been punctual in answering your Letter, ascribe it to the usual, which is indeed the true Cause: I mean, to a Failure of Strength, and Languor of Spirits, which both disincline and disqualify me for every

every Thing. The Winter has made me a Prisoner. I have not been any farther than the Church these two Months. May you and all the Ministers of the blessed Jesus, be anointed with the Holy Ghost and with Power! May you, in Imitation of our divine Master, go about doing much spiritual Good, and shedding abroad the Savour of his most precious Name. Oh! that I had Strength! I would then pray earnestly that I might go and do likewise.

Since it is represented, that I have engaged to preface the Translation of *Zimmermannus de Eminentia Cognitionis Christi*, I will not baulk the Expectations of my valued Friend, though I assure you I shall address myself to it with some Trepidation: Sensible that it will carry too assuming an Air, and seem as though, from being an obliged Author, I should take upon me to act as Dictator, and direct the Public in their Choice of Books.

Your's affectionately, &c.

LETTER LXI.

His Method of catechizing.

My dear Friend,

I Received your Letter; am sorry to hear you have been ill; heartily wish you a Re-establishment of your Health; and shall be glad, when it suits your Inclination and Conveniency, to see you at *Weston-Favell*.

I am glad you are beginning to catechize your Children. I hope you will be enabled to feed Christ's Lambs, and dispense to them the Milk of the Word, as they may be able to bear it.—Indeed you apply to a
wrong

wrong Person for Advice. I make some Efforts it is true, to discharge this Duty, but not to my own Satisfaction; and great will be the Glory of divine Grace, if it is to the Edification of my People.—My Time for catechizing is during the Summer; when the Days are long, and the Weather is warm. But, I think, you do right to conform to the usual Custom of catechizing in Lent.

My Method is to ask easy Questions, and teach the Children very short and easy Answers.—The Lord's Prayer was the last Subject of our Explanation.—In some such Manner I proceeded:—Why is this Prayer called the Lord's Prayer? Because our Lord Jesus Christ taught it us.—Why is Christ called our Lord? Because he bought us with his Blood.—Why does he teach us to call God Father? That we may go to *him*, as Children to a Father.—How do Children go to a Father? With Faith, not doubting but he will give them what they want.—Why our Father in Heaven? That we may pray to him with Reverence.—What is meant by God's Name? God himself and all his Perfections.—What by hallowed? That he may be honoured and glorified.—How is God to be honoured? In our Hearts, with our Tongues, and by our Lives, &c. &c.

On each Question I endeavour to comprehend, not all that may be said, but that only, which may be most level to their Capacities, and is most necessary for them to know.—The Answer to each Question I explain in the most familiar Manner possible; such a Manner, as a polite Hearer might perhaps treat with the most sovereign Contempt. Little Similies I use that are quite low, fetched *non ex Academia, sed à Trivio*.—In every Explanation I would be short, but repeat it again and again. Tautology, in this Case, is the true Propriety

priety of speaking. And to our little Auditors, the *Grambe repetita* will be better than all the Graces of Eloquence.

I propose to explain to them principally the Creed, the Lord's Prayer, and the Commandments: What relates to the two Sacraments, at present, I do not attempt to set before them: Let them first have some tolerable Notion of the former.—I fancy, you had better proceed in the same Method. If I know your Sentiments *about Baptism* aright, with which our Catechism begins, I should apprehend, it would be most prudent to go immediately to the *great Fundamentals*.—However, pray to the Lord, whose Work you work; and he who is all-wise will direct you, he who is all-powerful will prosper you.—Pray give my very affectionate Compliments to * * *: Through the everlasting Righteousness of our Redeemer, I hope to meet them in the World of Glory; and there, He that is feeble, will be as *David*.

Your's sincerely, &c.

LETTER LXII.

The Application of Salvation the Work of the divine Spirit.

Weston-Favell, May 27, 1750.

Dear Sister,

THE Country is now in its Perfection. Every Bush a Noddy, all the Ground a Piece of Embroidery; on each Tree the Voice of Melody, in every Grove a Concert of warbling Music. The Air

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is

is enriched with native Perfumes, and the whole Creation seems to smile. Such a pleasing, improving Change has taken Place; because, as the *Psalmist* expresses it, God has sent forth his Spirit, and renewed the Face of the Earth.—Such a refining Change takes Place in Mankind, when God is pleased to send his *holy Spirit* into the Heart. Let us therefore humbly, and earnestly seek the Influences of this *divine Spirit*. All our Sufficiency is from this divine Spirit, dwelling in our Hearts, and working in us both to *will*, and to *do*. Without *his* Aids, we are nothing, we have nothing, we can do nothing.—Would we believe in Christ, to the saving of our Souls? We must receive Power from on High, and be enabled by this divine Spirit; for no Man can say, that Jesus is the Lord, or exercise true Faith on his Merits, but by the Holy Ghost.—Would we be made like unto Christ? It can be done only by this divine Spirit. “We are transformed into the same Image,” says the Apostle, “not by any Ability of our own, but by the Spirit of the Lord.”—Would we be set on the right Hand of our Judge at the last Day? This is the Mark that will distinguish us from the Reprobates, and number us with his faithful People. For unless a Man, unless a Woman, have the Spirit of Christ, they are none of his.—But, since we infinitely need this enlightening and sanctifying Spirit, is the God of Heaven equally willing to give it? He is; indeed he is. To obtain this Gift for us Sinners, his own Son bled to Death on the Cross. That we may be made Partakers of this Gift, he intercedeth at the right Hand of his Father: And he has passed his Word, he has given us a solemn Promise, that if we ask we shall receive it. See, remember, and often plead in Prayer, *Luke xi. 13*. If ye then, being Evil, know how to give good Gifts unto

your

your Children, how much more shall your heavenly Father give the *Holy Spirit* to them, who *ask* Him?

From your affectionate Brother, &c.

LETTER LXIII.

On Diligence and Activity in the Christian Ministry.

June 28, 1750.

My dear Friend,

IF you chide, I must accuse. Pray where was your Warrant, where your Commission, to impress me into this Journey? However, as becomes a good Christian, I forgive you and your Accomplice * * *.

At St. *Alban's* I was weary, and dispirited; was loth, could not prevail on myself to desire Doctor *Cotton's* Company at the Inn, and was not able to crawl to his House. Believe me, I sincerely honour, and cordially love, the worthy Doctor. Though I am naturally shy, I should want no Solicitations to wait on so very ingenious and improving a Friend; a Pleasure I promise myself, if Providence brings me back alive.—We got to *London* about three o'Clock on *Saturday*. I took up my Lodgings, not at my Brother's after the Flesh, but with the Brother of my Heart. On *Sunday* he preached with his usual Fervour, and administered the Sacrament to a great Number of very serious Communicants.—He delights in the Work of the Ministry, and embraces every Opportunity of preaching the everlasting Gospel. He is, indeed, in Labours more abundant. Dear Sir, what a Pattern of Zeal, and ministerial Fidelity, is our excellent Friend! And God rewards

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him

him with Joy unspeakable. God also fulfils to him, in a remarkable Manner, his gracious Promise, "They that honour *me*, I will honour." This Day he was most respectfully entertained at the Houses of two Noblemen. What a most exalted Satisfaction must he enjoy in attending these great Personages, not to cringe for Favours, but to lay upon them an everlasting Obligation; not to ask their Interests at Court, but to be the Minister of their Reconciliation to the King of Kings!—Thus far was wrote on *Sunday* Night; but was hindered from finishing soon enough for the Post.

—*Monday* Morning.—Yesterday our indefatigable Friend renewed his Labour of Love; and with such Affiduity, that I had not Spirits to attend, what he had Strength to execute. He preached to a crouded Audience, and yet Multitudes went away for Want of Room. In the Midst of this Audience, was a Clergyman in his canonical Drefs; a Stranger; his Name I could not learn; he behaved with exemplary Seriousness, and expressed much Satisfaction.—One Day last Week I was most agreeably surprized. Drinking Tea at a Friend's House, a Person knocked at the Door: The Servant brought Word that it was a Stranger, who desired to speak with Mr. *Hervey*. And who do you think it was? One whom I tenderly love, but never expected to see again: It was the accomplished and amiable Mr. * * *. We took sweet Counsel together at *Gaius* mine Host's, and wished one another a happy Meeting in the World of Glory.—My Fellow-traveller saw your Letter, and bid me tell you, that if you are chained to the Oar, the Chains are of your own making.—Dear Sir, preach the glorious Gospel. Be an Ambassador of the most high God. Devote yourself to this most important, most noble Service, and your divine Master, I hope, will furnish you with Employ, and open a Door for your Usefulness. The Fruit of such Labours

Labours will abide, and our Friend is a Proof, in what Peace, in what Joy, they are sown.—My animal Nature is so very, very feeble, that I find no Benefit from the Change of Air, nor from the Enjoyment of the most pleasing Society.

Ever your's, &c.

LETTER LXIV.

On the laudable Strife of a Christian.

London, Sept. 4, 1750.

Dear Sir,

OUR dear Friend * * is much engaged in making Interest to succeed the Minister of * *, who, though not stone dead, is ill enough to alarm the Hopes of neighbouring Preachers. Oh! that we may every one contend who shall bring most Glory to the crucified King of Heaven, and love most ardently his all-gracious and infinitely amiable Majesty! A Strife this, which will not foment, but destroy malignant Passions; in which Strife, Angels will be our Competitors; Honour and Joy, the everlasting Prize.

I wish our dear Friend H—— the rich Anointings of God's Spirit in composing, and the powerful Presence of God's Spirit in delivering, his Infirmary-Sermon. My most cordial Love is ever his, and ever your's.

Thank you I do sincerely, for your Prayers to God in my Behalf; and Oh! how shall I thank sufficiently him, who procured Access for us through his Blood! We often remember you, and wish and pray, that you may be a burning and a shining Light in your Generation.

Dear Friend, adieu.

LETTER LXV.

On various Subjects.

Sept. 11, 1750.

My dear Friend,

I Received your last Favour. It was without Date, but very welcome.—We have lost our zealous Friend, for several Days. He has been displaying the Banner of the Gospel at **, and gathering together the dispersed of *Israel*. We admire the Hero that wins Battles, takes Towns, and leaves Trophies of his Victories in every Place. But where will all such Toils, and the very Remembrance of them be, when the Monuments of his Labours endure for ever in Heaven?

Thanks for your Subscription: I have procured more of another Friend. I shall soon be a poor Man, as there are here so many necessitous Objects. And who can bear to be in Affluence, while so many Fellow-creatures are in deplorable Want? Especially, if we remember *him*, who, though he was rich, for our Sake became poor; and had not where, (Oh! marvellous, marvellous Abasement!) had not where to lay his Head.

This Night dear Mr. ** is with us; returned from his Expedition, full of Life, and rich with Spoils: Spoils won from the Kingdom of Darkness, and consecrated to the Captain of our Salvation.—I have been prevailed on to sit for my Picture. If ever Portrait was the Shadow of a Shadow, mine is such. Oh! that I may be renewed after the amiable Image of the blessed Jesus, and when I awake up after his Likeness, I shall be satisfied with it! This Wish is breathed in a Language, to me unusual. I generally comprehend my dear Friend in such Petitions, and make his eternal Interests inseparable

nable from my own.—On *Sunday* I heard the admired Mr. *. His Text was *Rom. v. 1.* His Doctrine Evangelical. The Faith which purifies the Heart, and works by Love; the imputed Righteousness of Jesus Christ, comprehending both his active and passive Obedience; the Operation of the blessed Spirit, in producing this sound and lively Faith; were the Substance of his Discourse.—I commit you, my dear Friend, to the tender Mercies of our God, and the powerful Word of his Grace; remaining

Inviolably your's, &c.

LETTER LXVI.

On Christian Conversation.

London, October 23, 1750.

My dear Friend,

AS your Stay in Town was so short, we could not expect to see you. On *Sunday* Afternoon your old Acquaintance Mr. * * called upon me, sat about an Hour, enquired after you, and talked as became the Christian Character, and the sacred Day. The Conversation was perfectly pleasing; but the Subjects, whether we were led to them by Chance, or directed to them by Providence, were peculiarly noble and important. “I know that my Redeemer liveth,” &c. *Job xix.* “Behold my Servant shall deal prudently,” &c. *Isa. lii.*—We expect to see our dear Friend * *, in a little Time. Oh! that we may meet each other, and daily converse in the Fulness of the Blessings of the Gospel of Peace!—I say no more about poor Mrs. * *;

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perhaps,

perhaps, my Concern for her, may be uncommonly tender, because there have few Days past, since I knew her, in which I have not made mention of her Name, in my Prayers for the Afflicted.—May the God of Wisdom teach you, and the God of Power enable you, to do always such Things as are acceptable in his Sight through Jesus Christ! And may the Father of Compassions make her Sorrows bring forth the peaceable fruits of Righteousness, and issue in everlasting Joy!—I hope, the truly valuable Dr. * * and his Family, took Knowledge of you, that you had been with Christ. Let us study, let us labour, to spread abroad the Savour of his blessed Name; who suffered the Vengeance due to all—to all our Sins.—That his Presence may be with you, and his Love be in you, is the invariable Wish, of

Your affectionate, &c,

LETTER LXVII.

On the Mystic Authors, and Christian Union.

London, Nov. 15, 1750.

My dear Friend,

I Have communicated your two Messages to * *: He is now with his old Acquaintance at * *. On Sunday he preached Morning and Afternoon at L * * Church. May his Word prove a Seed of Life and Immortality to the Hearers.—On Tuesday he and Mr. * * breakfasted with us: The Talk turned principally upon the Mystic Writers. Dr. * * began to warm a little, to hear Mr. * * inveigh pretty sharply against them. But by giving a soft Answer, and making considerable Concessions in

their Behalf, Mr. ** cooled, and qualified all. He spoke with remarkable Command of Temper, and, I think, with great Solidity of Judgment. I wish it may lessen our valuable Friend *H*——'s Attachment to those Authors; which, I believe, is immoderate, and, I fear, is pernicious.—I heartily wish your Children may recover, and live to be a Comfort to their Father, an Honour to their Religion.—I have received Dr. *D*——'s Remarks; very judicious, and equally faithful. I scarce know any Friend, who has so true a Taste, and so much Sincerity. *Fiet Aristarchus*, is the Character he deserves.

Yesterday a serious Dissenter from the Country came to see me. God had freed him from a Spirit of Bigotry, and made my Book acceptable to him. Oh! that we may all love one another, and bear with one another; so fulfil the Law, and follow the Example of Christ. In the *New Jerusalem*, that City of the living God, all our little Differences of Opinion, as well as all the Remainers of Corruption, will fall off. In the Light of God's Countenance, we shall see the Truth clearly, and enjoy the Life, the Life of Heaven and Eternity, perfectly. Oh! that we may love that amiable and adorable Being every Day, every Hour more and more; who, though the King immortal, and invisible, gave his own Son to bleed and die for Worms, for Rebels; for you, my dear Friend, and for your unworthy, but

Truly affectionate, &c.

LET,

LETTER LXVIII.

On his Picture, and the Death of a Friend.

November 20, 1750.

My dear Friend,

PRESENT my very grateful Acknowledgments to our obliging Friend Mr. **. I rejoice in his Lines; as they are a Pledge of his Affection and Friendship; but I really am under Apprehensions from them, as they are to be a public Encomium on my Character, lest they should make me think more highly of myself than I ought to think. Oh! may the high and lofty One, who inhabits Eternity, and dwells with the humble Heart, vouchsafe to defend me from all the Insinuations of Pride. To be sure, this is a trying Occasion; for *laudari à laudatis*, is no common Honour.—I would beg Leave to postpone the Publication of the Verses, till the Mezzotinto Plate is finished, and the Print ready to be sold. Because, if such a Recommendation appears at such a Juncture, I am persuaded, it will cause a Demand for the Picture, and further its Sale. Good Heavens! who would ever have thought that so mean a Name, and so obscure a Person, should appear in the World with such an Air of Significancy? Oh! that it may be for the Glory of that ever blessed and adorable Being, who manifests his transcendent Excellency most chiefly in shewing Mercy.—When you heard of Mr. **’s Death, did you not immediately think of the Prophet’s Declaration? “All Flesh is Grass, and all the Godliness thereof, as the Flower of the Field.” Did you not also ardently desire, and resolve to seek for, an assured Interest in the Promises of that Word, which endureth for ever? May the God of Grace seal those

Promises to our Hearts, by his blessed Spirit; and witness with our Spirits, that we are the Objects of his Love, and Heirs of his Kingdom! Then we may defy Death, and boldly bid the King of Terrors do his worst.

—Mr. * * is making an Excursion to —, and —, May the Lord God of Hosts go forth with his Servant, and make him terrible to the infernal Enemy, as an Army with Banners; welcome to poor Sinners, as the refreshing Dews after parching Heat.—How my Soul longs to be employed in the same sacred, blessed Cause! Does not your's also throb with the same Desires?—I can no more. Supper waits for me. Adieu. All spiritual Blessings be multiplied upon

You, and ever your's, &c.

LETTER LXIX.

On Assurance.

December 8, 1750.

My dear Friend,

WHY do you say *Zimmerman's Knowledge of Christ* is too comfortable for you? The Comfort of Christianity is the sweet Allurement to draw us to Heaven, and the powerful Instrument to fit us for Heaven. If our Affections are attached to the World, the Comfort of Christianity is ordained, to wean us from its Vanities, and win us to God. If we have sinned, the Love of the Lord Jesus Christ is the most sovereign Means of wounding our Hearts, and bringing us to Repentance. When *Nathan* said unto *David*, "The Lord hath put away thy Sin, thou shalt not die;" then it is supposed, he penned the thirty-second *Psalms*, and

and poured out his Soul in unreserved Confession. When the blessed Jesus turned, and looked upon *Peter*, then his Conscience smote him deep; then he went out, and wept bitterly. And how did his dear Master look? Was it a resentful, upbraiding, menacing Glance? Quite the reverse. Is this your promised Fidelity? this your Kindness for your Friend? Ah! *Peter! Peter!* I feel more from your Perfidy, than from all the Insults of my Enemies. But I know your Weakness, and I am going to die for your Guilt. Willingly, willingly, I lay down my Life, that this Sin may never be laid to your Charge. Such was the Language of that gracious Look. I do not wonder that it fetched a Flood of Tears from his Eyes. I find it impossible to refrain, on the bare Meditation on it. Oh! that the adorable Redeemer may manifest his all-forgiving Goodness in our Souls, and sure it will overcome our most stubborn Corruptions. What can withstand such heavenly Love? —I know **; and think you have a peculiar Privilege in having Opportunity and Ability to succour so sincere a Christian. He will more than repay you with his Prayers. Whatsoever you do for him, I am persuaded, will be done unto Christ. And who can do enough for *Him*, who despised the Shame, and endured the Cross for us?—Your Writing-Paper came safe, and I would have returned it to the Stationer as too coarse, but has, since its Arrival, been seized; seized in the King's Name, by one of the King's Officers. Pray, have you taken Care to pay Duty? Have you not been deficient in some Instance or other? Oh! said *Gaius* my Host, when he heard of its coming back, it is good enough for *me*; it will just suit my Purpose; I wanted such a Supply:—So it is in his Hands, to be employed in the Service of a great King; whose Name you can guess; whose Goodness you have experienced, and for whose Honour, I hope, we shall all be very zealous. What

say

say you? Will you turn the Forfeiture into a free Gift, by sending your full Consent to the Deed?—Our dear Friend has been visited with a Fever; attended by the Doctor every Day this Week: But, blessed be God, is, we trust, upon the Eve of a thorough Recovery. He talks of preaching To-morrow; but I shall use my utmost Interest to dissuade him. Let him desist for a-while, that he may persist for a long Season.—We have but a small Share of **'s Company. Oh! that we may meet where we shall part no more, sin no more.—Adieu!

Ever your's, &c.

LETTER LXX.

The Comforts of the Gospel Motives to Holiness.

Dec. 20, 1750.

My very dear Friend,

YOUR Letter found me, after a considerable Delay in its Passage,—where do you think? Where I never expected to go any more;—found me at *London*! From whence I write this, and return you my sincerest Thanks.—Prevailed on by the repeated Importunity of my Friends, I came by easy Stages to Town, in order to try whether Change of Air may be of any Service to my decayed Constitution; for my worthy Physician, Dr. *Stonhouse* has declared, that nothing, which he can prescribe, is likely to administer any Relief.

I have Reason to be convinced, from the Accounts which your Letter brings, and from the Reports which I receive in this Place, that “here we have no continuing City.” Thanks, everlasting Thanks to the divine Goodness, which has prepared for us a *Mansion*,
“ not

"not made with Hands, eternal in the Heavens." A *Mansion*, "whose Builder, whose Maker, and whose Glory is God."—Not only the Disappointment, but even the Acquisition of our Desires, bespeaks the Emptiness of the World. But what a complete Felicity, what an all-satisfying Portion, will the Enjoyment of God be ! When I awake up after thy Likeness, (and am admitted to stand in thy beatific Presence) I shall be satisfied with it.

I pitied as I read poor Miss * * 's Case. There cannot be a keener Distress, than a Conscience, that is awakened, and a Heart, that desponds. "The Spirit of a Man," says *Solomon*, "will sustain his other Infirmities, but a wounded Spirit who can bear?" A wounded Spirit was the bitterest Ingredient, even in the Cup of our Lord's exquisitely severe Sufferings. He that bore the racking Tortures of Crucifixion, without a Complaint, cried lamentably, wept Blood, when the Arrows of the Almighty were within him. Then his Soul was sorrowful, exceeding sorrowful, sorrowful even unto Death. This Dejection of our adored Master should be our Consolation ; his Agonies are our Ease ; he was deeply sorrowful, that we might be always rejoicing. To believe, that he "was wounded for our Sins, and bruised for our Iniquities ;" that he was destitute, afflicted, tormented for our Sake ; that by his vicarious, and most meritorious Obedience unto Death, he has obtained everlasting Redemption for us,—firmly to believe this, is not Arrogance, is not Presumption, but our bounden Duty, as well as our inestimable Privilege. "This is his Command," says St. *John*, "that we believe on the Name of his Son Jesus Christ." Never, never was any Command more gracious, or more worthy to be written on the Tables of our Hearts. Let us not, my dear Mr. * *, by indulging Unbelief—O ! let us not dishonour the boundless Mercy, and the inviolable Fidelity of God ;

God; let us not depreciate the infinite Merits, and all-prevailing Intercession of our blessed Mediator. But say with the lively Poet, Dr. *Watts*, in his Hymns,

O! for a strong, a lasting Faith,
To credit what th' Almighty faith!
'T' embrace the Promise of his Son,
And call the Joys of Heav'n our own!

Hymn LX. Book II.

You enquire about my new Work, intended for the Press. It is a great Uncertainty, whether my languid Spirits, and enfeebled Constitution, will permit me to execute my Design. It is a Pleasure, however, to hear, that I am sometimes admitted to converse with you by my Book. May the divine Spirit accompany every such Conversation; and teach our Souls to glow with Gratitude to that transcendently great and gracious Being, who stretched out the Heavens, and laid the Foundations of the Earth; who stretched out his Arms on the cursed Tree, and laid the Foundation of our Happiness in his own Blood.—Please to present my most respectful Compliments to Mrs. *, your worthy Neighbour Mr. *, and his Nieces. Give me Leave, instead of wishing you a merry *Christmas*, to wish *them*, and *you* all that Joy, which the holy Prophet felt, when, in an Extasy of Delight, he cried out, “To us a Child is born! to us a Son is given!” All the Glories of Heaven unite in his wonderful Person; all the Blessings of Time and Eternity are the Fruit of his precious Incarnation.—Adieu, my dear Sir, and cease not to pray for

Your ever affectionate, &c.

LET-

LETTER LXXI.

A faithful Minister to be encouraged.

London, Dec. 22, 1750.

My dear Friend,

BE so kind as to let your Servant look out for some Person of *Collingtree*, and deliver to him the enclosed Letter. He will probably find some such Person on *Monday* at * * ; and I would have the Letter conveyed by *Christmas*, that it may furnish my People with Matter for Conversation at their hospitable Meetings.—Our excellent Friend follows the Advice of the Preacher; whatsoever, of a charitable, or godly Nature, his Hand findeth to do, he does it with his Might; as one deeply convinced that there is no Wisdom nor Device in the Grave, whither we all are hasting. Does not so amiable a Person, such an indefatigable Servant of Christ, such a compassionate Friend to Mankind, does not he deserve Encouragement?

We have just been to hear a very excellent Discourse upon *Zech. iv. 7.* Mr. * *, who made one of the Congregation, sends his Compliments to you, and to Dr. * *, which, when you present, be pleased to add mine.—Who do you think I lately drank Tea with? The two Ladies, before whom you put me so extremely to the Blush. May neither they nor I be put to everlasting Shame and Confusion! I did what was in my Power to prevent it, by recommending that adorable Saviour to their Affections, in whom, whosoever believeth shall not be ashamed. They commissioned me to transmit their Compliments to you.—You have Thanks and Prayers (the Reward which a Prophet gives)

gives) for the Writing-Paper.—What Account can you give us of Lady **'s Health? Never, never, will the Physician's Skill be employed for the lengthening of a more valuable Life. May Almighty Goodness bless those Prescriptions, and command her Constitution, and our Zeal *αναβαλλειν*, to sprout out afresh, to revive.

Ever your's, &c.

LETTER LXXII.

The Necessity of Christian Patience.

Dec. 29, 1750.

My dear Friend,

THIS Time last Week, I took Pen in Hand to beg; now I should be ungrateful, if I did not resume it, in Order to return my Thanks, which I do most sincerely, in my own Name, and on the Behalf of my excellent Host. He is now engaged in Company, and cannot possibly steal a Quarter of an Hour to make his Acknowledgments.—The Limner has been with me twice, and is to give the finishing Touches on *Monday*. How slowly, and how patiently, these Artists advance! a Pattern for us. So may we have the Image of the amiable Jesus gradually instamped on our Hearts, till Death gives the finishing Stroke, and makes us completely like our Beloved. In the mean Time we have Need of Patience: Patience must be exercised towards ourselves; and God, the blessed God, is unspeakably patient towards us all.—Mr. ** is willing to undertake the Translation of *Zimmerman de Cognitione Christi*. I would have it thrown into the Form of a Dialogue:—

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Why

Why do you entertain such harsh Thoughts of the dearest, most benign, and gracious of all Beings? I can no more.

Ever your's, &c.

LETTER LXXIII.

On presenting his Meditations.

Dear Sir,

I Return you Thanks for the Perusal of your Pamphlets. Be pleased to accept the two little Volumes, which accompany your other Books, as an Expression of my Gratitude to your Pen, and sincere Affection to your Person. May I request the Favour of you, good Sir, sometimes to implore the Blessing of a gracious God upon the Author, and his weak Attempts; that the one may walk suitably to his holy Profession, and high Calling; that the other may please the Reader for his Good to Edification.—This will be a singular Favour, and shall be readily returned by,

Reverend Sir,

Your affectionate Friend,

and humble Servant, &c.

LET

LETTER LXXIV.

*On various Subjects.**London, Dec. 24, 1750.**Dear Mr. Nixon,*

I AM ashamed to see so obliging a Letter, from so valuable a Friend, lie so long unanswered. I delayed my grateful Acknowledgments to you on this Subject, till I could see what would be the Issue of our Design.—As you propose to recommend my Picture, by your ingenious Verses, I should rather chuse to have them inserted (with your Permission) in the Magazine, and public Papers, than to have them affixed to the Copper-Plate :—This Practice, though once customary, is now, I believe, seldom used ; and for me to revive it, when it does me such distinguished Credit, would be too vain-glorious ; otherwise, I assure you, dear Sir, I should be glad to have a Memorial of our Friendship engraved on Brass, or a more durable Metal. And give me Leave to declare, that though I was exceedingly pleased with the Character you gave of my Book, in your excellent * Anniversary Sermon, yet I was much more delighted with your acknowledging me as your Friend, and suffering it to be known, that I have a Share in your Affection.

I propose to make a long Stay in Town, and shall promise myself the Pleasure of your Company at my Brother's.—Have you ever met with a little Poem, entitled *Sunday Thoughts* ? The Author, Mr. *Moses Browne*, is a very worthy Man, and the Poem not

* See the worthy and ingenious Mr. *Nixon's* Sermon, preached before the Governors of the Infirmary at *Northampton*.

beneath your Regard.—Shall I wish my worthy Friend a *merry Christmas*? This Compliment will be paid you by Multitudes. Rather let *me* wish, that *Christ Jesus*, the ever blessed *Immanuel*, may be formed in *both* our Hearts! Renewed after his amiable and divine Image, may you see many revolving happy new Years *below*, and at last have an abundant Entrance into the *New Jerusalem*, which is *above*.—Breathing *such* Wishes, I remain,

Dear Sir,

Your much obliged, and
very affectionate Friend, &c.

LETTER LXXV.

On the Divine Mercy, as a Remedy against Despondency.

London, Feb. 5, 1751.

Dear Mrs. —

I Received your valuable Letter, and thank you for it. —I am exceeding glad, and bless the unspeakable Goodness of God, if he has made my poor Ministry, in any Degree, serviceable, or comfortable to your Soul. I accompany my former Labours (if such extremely feeble Attempts may be called Labours) with my repeated Prayers, and bear my little Flock on my supplicating, and affectionate Heart, all the Day long. O! that the gracious God may fulfil in them all the good Pleasure of his Will, and the Work of Faith with Power!

I rejoice to find, that you know the Truth: May you know it more and more; be established in it, and experience the Efficacy of it.—May the Truth make you free!

free! free from the Prevalence of Unbelief, the Dominion of Sin, and the Oppression of Sorrow!—Give, give—Glory to God for opening the Eyes of your Mind, and bringing you to the Riches of Christ. Take to yourself the Comfort of this inestimable Blessing, and by no Means reject your own Mercy.—Pray do not harbour hard Thoughts concerning the blessed God, nor cherish desponding Apprehensions concerning yourself, though always frail, and in every Respect imperfect.—The great and good Father of our Spirits, knows whereof we are made; he remembers that we are but Dust; and will not be extreme to mark what is done amiss. Extreme to mark! so far from it, that to those who seek him in Sincerity, seek him through his dear Son, he is tender and compassionate beyond all Imagination. “As a Father pitieth his own Children, so is the Lord merciful unto them that fear him,” *Psal.* ciii. 13. “And as a Mother comforteth her Son, so will the Lord thy God comfort thee,” *Isai.* lxvi, 13. “Since we want loving Kindness and Mercy to follow us all the Days of our Life, blessed, for ever blessed, be the God of Heaven, in these he delighteth,” *Jer.* ix. 24.

Oh! cast thy Burden upon the Lord, says the Holy Spirit. Cast it upon the Lord Jesus Christ. This is an Art which the Christian should be diligent to learn, and watchful to practise. Christ is a Saviour, but we neglect to make Use of him: We are come to him, but we forget to walk in him.—When Guilt accuses us, or Guilt overtakes us, instantly let us fly to Christ, as the *Israelites*, when wounded, looked to the brazen Serpent. There, let us say, there is the Propitiation for this abominable Sin. For this, and for all my other Iniquities, his Heart was pierced, and his Blood spilt. The Vials of Wrath, due to my Provocations, were poured upon that spotless Victim; and by his Stripes I

am healed.—If our own Obedience is deplorably defective, so that we are sometimes ready to cry out with the Prophet, “ My Leanness ! my Leanness ! Woe is me ; ” let us turn our Thoughts to the great Mediator’s Righteousness ; this is consummate and divine ; this was wrought out for us ; this is imputed to us ; in this all the Seed of *Israel* shall be justified, and in this should they glory.—If your Prayers are dull and languid, remember the Intercession of Christ. He ever appears in the Presence of God for you ; and how can your Cause miscarry, which has such an Advocate ? If the poor Widow was heard, even by the unjust Judge ; shall not the dearly beloved Son of God prevail, when he makes Intercession to a most gracious Father ? A Father, who loves both him and his People.—If you want Repentance, want Faith, want Holiness, Christ is exalted to be both a Prince and a Saviour, and to give all these desirable Blessings. “ He is ascended up on High, has led Captivity captive, and received Gifts,” spiritual Gifts for Men, yea, even for his Enemies, for the Rebellious. It is his Office to bestow these precious Graces on poor Sinners ; and he is as ready to execute this Office, as the Mother is ready to administer the Breast to a sucking Child.—Do you read the Scriptures ? Still keep Christ in View. When dreadful Threatenings occur, say, these I deserved ; but Christ has bore them in my Stead. When rich Promises are made, say, of these I am unworthy ; but my Redeemer’s Worthiness is my Plea ; he has purchased them for me by his Merits. All the Promises of God are Yea and Amen (sure and certain to the believing Soul) in Christ Jesus.

To make such a perpetual Application of Christ, is to eat his Flesh, and drink his Blood. Thus may you, may I, may all my dear People, be enabled to pass the Time of our sojourning here below ! Deriving our
whole

whole spiritual Life, our Pardon and Sanctification, our Hope, and our Joy, from that inexhaustible Fountain of all Good.—Though I am not with you in Person, I am often with you in Spirit; and daily commit you to the great Shepherd and Bishop of Souls; who is ten thousand, thousand Times more condescending, compassionate and faithful than

Your truly affectionate Friend, &c.

LETTER LXXVI.

On cleaving to Christ.

Dear —,

I Received your kind Letter; and am glad to find, that you and Mrs. **, and Mrs. **, often meet together, and like the People mentioned by the Prophet, speak one to another of the Things of God. Oh! let us exhort one another to Faith, to Love, and to good Works; and so much the more, as we see the Day, the Day of eternal Judgment approaching. Ere long we shall hear the Shout of the Archangel, and the Trump of God. Oh! let us imitate the wise Virgins, and get Oil in our Lamps, true Grace in our Hearts; that we may be prepared for our Lord's second Coming; and not dread, but love his appearing.

My Departure from *Northampton* was sudden and unexpected. Could I have seen my People, and given them my parting Advice, it should have been in the Words of that good Man *Barnabas*, who exhorted all the Disciples, that “with Purpose of Heart they would cleave unto the Lord.”

Cleave, my dear Friends, to the Lord Jesus Christ: Cleave to his Word: "Let the Word of Christ dwell in you richly," and be your Meditation all the Day long. Let the Bible, that inestimable Book, be often in your Hands, and its precious Truths be ever in your Thoughts. Thus let us sit, with holy *Mary*, at the Feet of Jesus; and I hope, we shall experience his Word to drop as the Rain, and distil as the Dew.

Cleave to his Merits:—Fly to his divine Blood for Pardon; it is the Fountain opened for Sin, and for Uncleaness. It purges from all Guilt, takes away all Sin; and, blessed be God, it is always open, always free of Access.—Fly to his Righteousness: Let us renounce our own, and rely on his Obedience. What unprofitable Servants are we! how slothful in our whole Life! how imperfect in every Work!—But as for Christ, his Work is perfect; it is complete, and infinitely meritorious. In *this* shall all the Seed of *Israel*, all true Believers, be justified, and in *this* shall they glory.

Cleave to his Spirit.—Seek for the divine Spirit; cry mightily to God for the divine Spirit. Let them, that have it, pray, that they may have it more abundantly, and be even filled with the Spirit. This blessed Spirit reveals Christ, strengthens Faith, quickens Love, and purifies the Heart. Christ died to obtain this Spirit for us: He intercedes for us, that we may receive it; and his heavenly Father for his Sake, "has promised to give the holy Spirit to those, who ask it." He has promised (Oh! glorious Privilege) to give it more readily than a Parent gives Bread to a hungry Child.

Cleave to his Example:—Study his holy Life; eye his unblameable Conduct; observe his amiable Temper: Look to this heavenly Pattern, as those, that learn

learn to write, look to their Copy: And God grant, that we *all* beholding with open Face the Glory of the Lord, may be changed into the same Image, from Glory to Glory, even by the Spirit of the Lord!

Thus let us cleave to Christ the Lord:—Cleave with full Purpose of Heart, incessantly, closely, inseparably. Let us say with our Father *Jacob*, “I will not let thee go.” Let us imitate the *Syrophœnician* Woman, whom no Discouragements could divert from her Purpose. Temptations, Difficulties, all the Assaults of our Enemy, should make us hasten to the strong Hold, the City of Refuge, and abide in it. And he has promised, “I will never leave thee, nor forsake thee.” He will gather us with his Arm, and lay us in his Bosom. He will guide us by his Grace, and receive us into his Glory.—There, in those happy, happy Mansions, may we, and many, very many of my dear Flock meet, and never be parted more!—This is the Heart’s Desire, and the daily Prayer of,

Their, and your truly affectionate Friend, &c.

L E T T E R LXXVII.

Consolations against the Fear of Death.

1751.

Dear —,

AND are you very weak? Is Sickneſs in the Chamber, and Death at the Door?—Come then, let us both ſit down with Diſſolution and Eternity in View; and encourage one another from the Word, the precious Word of God. I have as much Need of ſuch

such Consolations as you, my dear Friend, and may, perhaps, have Occasion to use them as soon.

What is there formidable in Death, which our ever blessed Redeemer has not taken away?—Do the Pangs of Dissolution alarm us? Should they be sharp, they cannot be very long; and our exalted Lord, with whom are the Issues of Death, knows what dying Agonies mean. He has said in the Multitude of his tender Mercies, “Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of my Righteousness,” (*Isai. xli. 10.*) This Promise authorizes us to say boldly, “Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff comfort me.” *Psal. xxiii. 4.*

Are we afraid to enter into a strange, invisible, unknown World?—It is the World, into which our divine Master is gone; where he has prepared everlasting Mansions * for his People, and has appointed his Angels to conduct us thither.—Having such a Convoy, what should we dread? And, going to our eternal Home, where our all-bountiful Redeemer is, why should we be reluctant?

Are we concerned, on Account of what we leave? We leave the worse, to possess the better. If we leave our earthly Friends, we shall find more loving and lovely Companions. We shall be admitted among the innumerable Company of Angels, and to the general Assembly and Church of the First born, that are written in Heaven †.—Do we leave the Ordinances of Religion, which we have attended with great Delight? leave the Word of God, which has been sweeter to our

* John xiv. 2. Luke xvi. 22.

† Heb. xii, 22, 23.

Souls, than Honey to our Mouths? We shall enter into the Temple, not made with Hands, and join that happy Choir, who rest not Day nor Night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come *."—And if our Bible is no more, we shall have all, which is promised; we shall behold all that is described therein. If we drop the Map of our heavenly *Canaan*, it will be to take Possession of its blissful Territories. That "City has no need of the Sun, neither of the Moon to shine in it; for the Glory of God does lighten it, and the Lamb is the Light thereof †." Oh, my Friend, blessed, for ever blessed, be the Grace of our God, and the Merits of his Christ! We shall exchange the scanty Stream for the boundless Ocean; and if we no longer pick the first ripe Grapes, we shall gather the copious, the abounding, the never-ending Vintage.

Do we fear the Guilt of our innumerable Sins?—Adored be the inexpressible Loving-kindness of God our Saviour! our Sins have been punished in the blessed Jesus; the Lord "laid on him the Iniquity of us all ‡." "He his own self bare our Sins, in his own Body on the Tree §." So that "there is no Condemnation to them, that are in Christ Jesus ||." Oh! that we may be enabled, with the Apostle, to make our Boast of this Saviour, and to triumph in this Faith! "Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth, who is *he*, that condemneth? It is Christ that died, yea rather is risen again, who is even at the right Hand of God; who also maketh Intercession for us."

Is Judgment the Thing that we fear?—To the pardoned Sinner it has nothing terrible. The Lord Jesus,

* Rev. iv. 8.

§ 1 Pet. ii. 24.

† Rev. xxi. 23.

|| Rom. viii. 1.

‡ Isai. lili. 6.

who keeps his Servants from falling, presents them also faultless before the Presence of his Glory "with exceeding Joy *." Observe the comfortable Expressions, *presents faultless,—and with exceeding Joy.* Justly therefore does the Apostle reckon it among the *Privileges* of the Christians, that they are come to God, "the Judge of all †:" For the Judge is our Friend, the Judge is our Advocate, the Judge is our Propitiation, the Judge is our Righteousness. And is it not a *Privilege* to come to such a Judge, as will not so much as mention our Iniquities to us, but condescend to take Notice of our poor unworthy Services; who sits on the great Tribunal, not to pass the Sentence of Damnation upon us, but to give us a Reward!—a Reward of free Grace, and of inconceivable Richness.

Let me conclude with those charming Words of the evangelical Prophet, "Comfort ye, comfort ye, my People, saith your God. Speak you comfortably to *Jerusalem*, and cry unto her, that her Warfare is accomplished, that her Iniquity is pardoned; for her Redeemer, her all-gracious Redeemer, hath received of the Lord's Hand double for all her Sins ‡."—May the God of our Life and Salvation make these Scriptures be unto us, as a Staff in the Traveller's Hand, and as a Cordial to the fainting Heart, that we may be strong in the Faith of our Lord Jesus Christ; that we may glorify him *in* Death, and glorify him *for* Death; because Death will introduce us into his immediate Presence, where we shall be sorrowful no more, sinful no more, at a Distance no more; but be joyful, and be like our Lord; love him with all our Souls, praise him to all Eternity.—Let us then be of good Cheer: Soon in our heavenly *Jerusalem* we shall meet again; be-

* Jude, ver. 24.

† Heb. xii. 23.

‡ Isai. xli. 1, 2.

cause God is faithful, inviolably faithful, and infinitely merciful, who hath promised—promised to you, and promised to

Your affectionate Friend, &c.

P. S. My kindest Respects to Mr. **, and Mrs. **:

Bid them be of good Courage, and go on their Way rejoicing; for their Redeemer is mighty, his Merits are unspeakable, and his Love is unchangeable.—My most respectful Compliments wait upon Mr. **, and Mrs. **. What a Pleasure should I think it, was I able to execute the ministerial Office, to bring Home to their Parlours the glad Tidings of an all-sufficient Saviour, as well as to preach them in the Pulpit!—*Polly*, I hope, loves her Bible; may the Word of *Christ* dwell in her richly; and may *He* be with your Father and Mother, now they are old and grey-headed.

LETTER LXXVIII.

The Christian's Comfort in the Day of Judgment.

Dear —,

I Hope, this will find you a little better in your Health: But, if it should find you in a weak and languishing Condition, I hope a gracious God will sanctify what it contains, to the Comfort of your Soul.

Often consider, if you die, you will leave a World full of Sin; a Condition, full of Frailty, Ignorance, and Misery; a Body that has long been a heavy Burthen, a sore Clog, both to your Services, and to your Comforts;

Comforts; and why should any one be greatly unwilling to leave such a State?—If you die, you will go into an unknown World; but the Comfort is, you have a kind and faithful Friend gone thither before; Jesus Christ, your best Friend, and the Lover of your Soul, is Lord of that unseen World. *Joseph's* Brethren were not afraid to go down into *Egypt*, when they knew that their dear Brother was Governor of the Country. And since your most merciful Saviour is Ruler of the invisible World, be not afraid to leave the Body, and depart thither. It is said, the Spirit of old *Jacob* revived, when he saw the Waggon sent to carry him to his beloved Son: And the poor languishing Believer may look upon Death, as the Waggon sent by Jesus Christ, to bring his Soul Home to Heaven.

But after Death comes Judgment, and this is terrible.—Consider, who is the Judge. Was the Father, that begat you, was the Mother, that bare you, or the Friend, that is as your own Soul, was any one of these to be the Judge, and to pass the Sentence, you would not be apprehensive of rigorous Proceedings, you would expect all possible Clemency: Mercy, in this Case, would rejoice against Judgment.—But, to our unspeakable Comfort, we are informed by the Scriptures, that a glorious Person, far more merciful than a Father, far more compassionate than a Mother, far more affectionate than a Friend, is to decide our Doom; even the Lord Jesus Christ, who loved us with an everlasting Love. Who declares, that a Woman may forget her sucking Child, much sooner than he forget to be merciful to those, that put their Trust in him. For thus it is written, "God hath appointed a Day, in which he will judge the World in Righteousness, by that Man, whom he hath ordained, even Jesus Christ."

Acts xvii. 31.

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The Judge calls himself our Husband, the Bridegroom of poor believing Souls. And will the Bridegroom deliver to Destruction his own Bride, whom he has bought with his Blood, and with whom he has made an everlasting Covenant? *Isai. liv. 5.*

The Judge vouchsafes to be our Advocate. And will he condemn those for whom he has long interceded? Will he condemn those for whom he poured out his Prayers when he was on Earth, and on whose Behalf he has constantly pleaded in the Presence of God? *1 John ii. 1.*

The Judge condescends to be our Head, and calls the weakest Believers his Members. And did ever any one hate his own Body? Did ever any one delight to maim, or take Pleasure to ruin his own Flesh, and his Bones? *Col. i. 18. 1 Cor. xii. 27.*

The Judge has been our Victim, the Sacrifice for our Sins. And will he consign those to Damnation, for whom he endured the Agonies of Crucifixion? If he has given himself for us, will he not with this Gift freely give us all Things? give us Pardon at that awful Day? give us the Crown of Glory, which fadeth not away? *Heb. ix. 14, 26.*

Farther to confirm your Faith, and establish your Hope, it will be proper to consider, what you have to plead. The proud *Pharisee* made his abstaining from gross Iniquities, and his Punctuality in some external Performances, his Plea. The blinded *Jews* went about to establish their own Righteousness, and depended on this broken Reed for Acceptance.—But we have a surer Foundation, whereon to build our comfortable Expectations.

If arraigned on the Foot of Guilt; great Guilt; manifold Guilt; aggravated Guilt; long-contracted Guilt; we have an Atonement to plead, a Sacrifice of
unknown

unknown Value, a Propitiation glorious and divine. We have the Blood of the Lamb to plead; Blood that taketh away not one Sin, or a few Sins, or a Multitude of Sins only; but (O delightful Truth!) taketh away all, all, all Sins. Yes, it taketh away all Sins from the Believer, be they ever so numerous; all Sins, be they ever so heinous. 1 *John* i. 7. *Rev.* i. 5.

Should the *Law* take us by the Throat, and make that severe Demand, Pay me, that thou owest.—It is paid, we reply, by our divine Surety. An incarnate God has been obedient in our Stead. In the Lord, the Lord Redeemer have we Righteousness. And can the *Law* insist on a more excellent Satisfaction? Does not this magnify the *Law*, and make it honourable? “By the Obedience of one (that is Christ) shall many be made righteous.” *Isai.* xlv. 24. *Rom.* v. 19.

Should it further be urged, “without Holiness no Man shall see the Lord:”—Is not Holiness the Thing, for which we have longed? It is true, we have not attained to Holiness; spotless and undefiled Holiness; neither could we in the Regions of Temptation, and in a Body of Corruption. But has not our Guilt been our Sorrow, and our indwelling Sin our heaviest Cross? Have we not groaned under our remaining Iniquities, and been burthened with a Sense of our Failings? And are not these Groanings, the First-fruits of the Spirit? Are not these the Work of thy own Grace, blessed Lord? and wilt thou not consummate in Heaven, what thou hast thus begun upon Earth?—Do we not desire Heaven, chiefly because in those blessed Mansions we shall sin no more; we shall offend our God no more; be no more forgetful of a dying Saviour; no more disobedient to the Motions of a sanctifying Spirit? And shall we be disappointed of this Hope?—It cannot, cannot be.—They that hunger and thirst after
Righteous-

Righteousness, are not filled, while they abide in the Flesh; therefore there remaineth the Accomplishment of this Promise, they will assuredly awake up after the Likeness of their Lord, at the great Resurrection Day, and in another World, be fully, and everlastingly satisfied with it.

I must now come to a Conclusion:—But I cannot conclude without wishing you all Joy and Peace in believing.—Though your Flesh and your Heart fail, may God be the Strength of your Heart, and your Portion for ever!—I daily, I frequently make Mention of you in my Prayers; and, what is better than all, the dearly Beloved of the Father remembers you now he is in his Kingdom.—

I am,

Your very affectionate Friend, &c.

LETTER LXXIX.

On the Necessity of preaching Christ.

The following Letter was sent to the Preacher, by a Cottager in a Country Village; and is here printed, to shew how thankfully the Poor receive the preaching of the Gospel, and to preserve so remarkable, and useful a Letter from perishing.

Reverend Sir,

I Humbly beg your Pardon for presuming to write to you. Being one of your Hearers, I was very much affected with your good Sermons, having known and experienced the Truth of them, viz. That Persons

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must

must be convinced of their *undone* State by NATURE, and brought into a State of *Concern*, or *Self-Condemnation*, before they will seek and *earnestly* desire the Knowledge of Christ crucified.—To one who feels the condemning Power of the LAW, Christ is precious.—Such have tasted the Bitterness of Sin; for till then, they are alive without the LAW, as St. Paul saith; *Rom. vii. 9.* not seeing that the LAW requires *perfect* Obedience, and that THEIRS at the best is *very imperfect*.—Hence the *best* of us in our carnal State are striving to be justified by our own *Works*; yea, though we cannot but know, that we often *break* the Laws of God, *Rom. iii. 20,* and 28.

But then we think, it is true I am a Sinner, and there is none without Sin; thus we presume upon our seeming Obedience, not considering how great a CHANGE must be wrought upon our Soul by Repentance; and that we must be united to Christ by Faith, and *partake of his Likeness*, without which, Christ, as to us, is dead in vain, (*Gal. ii. 21.*) And when the holy Spirit has convinced us of our Misery by Sin, (*John xvi. 8.*) and Need of Christ; then, usually, we are thinking to do something to *purchase* an Interest in him; not considering we must be *humble Supplicants* at his Feet, waiting for *every Thing* we want at the Throne of Grace, as Repentance, Pardon, Sanctification, Redemption, as purchased by HIM: (Eternal Life is the GIFT of God, *Rom. vi. 23.*)

It is the *humbled* Person, who will accept of Christ, in all his Offices, not only as a Priest to atone for Sin, but also as a Prophet to teach, and a King to rule over him, and subdue all his Sins.—The Covenant of Grace answers all our Wants, there is not only *Mercy* to *pardon*, but also *Grace* to *sanctify*, and renew our Nature. It is the *humbled* Believer, who can sincerely

say,

say, "Christ is the Power of God unto Salvation,"
Rom. i. 16.

And now I think nothing more needful than for Clergymen to preach as *you* do; for though Christianity is generally professed amongst us, yet *many* seem as unconcerned about these Things, as if there were no such Truths in the Gospel.—This is the Way of preaching, which has ever been most effectual to the converting of Sinners; and may the blessed Spirit attend the Word preached, "purifying the Hearts of your Hearers by Faith," *Acts xv. 9.*—That the Righteousness of Christ accepted, and applied to themselves, by a lively Faith, may intitle them to Heaven; (*Rom. v. 19.*) and that their *sincere*, though *imperfect* Obedience, may *evidence* their Title to be true and real, is the hearty Desire of,

Reverend Sir,

Your most humble Servant.

To true Believers, the Law is set forth as a Rule of Manners, not as a Law of Condemnation, for "there is no Condemnation to them who are in Christ Jesus." *Rom. viii. 6.* Or, in other Words, those who love Christ, love his Commandments, as kind Rules of Life, not obeying (like legal People) with Reluctance, and out of Fear of being punished. There is not, perhaps, a greater, or more important Truth, than that in Proportion as our Faith in the Redeemer, evidenced by our Works, increases, so our Fear of Death proportionably decreases.

LETTER LXXX.

On the Improvement of Time.

London, Jan. 3, 1751.

Dear Sister,

I Have taken my Pen in Hand to write to you, and yet have no News to transmit. I have nothing to send but my good Wishes, and my best Advice.

The old Year is gone; and, if we look back, what a Nothing it appears! Departed as a Tale that is told. Thus will our whole Life appear, when our End approaches, and Eternity opens: But Eternity will never expire; Eternity will last, World without End. When Millions, unnumbered Millions of Ages are passed away, Eternity will only be beginning. And this short Life, this little Span, is the Seed-time of the long, long Eternity. What we sow in this State, we shall reap in the eternal State. Should we not therefore be careful, very careful, to *improve* our Time, and make the best Provision for an Eternity of Happiness? Should we not be careful to get Faith in our Lord Jesus Christ; to get the Love of God shed abroad in our Hearts; and our Souls renewed according to the amiable Example of our blessed Redeemer.—This, and nothing but this, is true Religion. Going to Church, hearing Sermons, and receiving Sacraments, profit us nothing, unless they promote these desirable *Ends*.—Fix, dear Sister, this Truth in your Memory: A true Faith in Christ, an unfeigned Love of God, and a real Holiness of Heart, are the *greatest Blessings* you can desire. *Without them* we shall not, we cannot, enter into the Kingdom of Heaven. *These* you should incessantly, you should earnestly seek, through the whole advancing Year; and *these* I most sincerely wish you, who am

Your very affectionate Brother,

JAMES HERVEY.

LETTER LXXXI.

On Reproof and Humility.

My dear Friend,

I AM glad to find that the beloved Traveller called at your House, and gave you so much of his Company. Cold as the Weather was, did not your Heart burn within you? Burn with Zeal and Love for that all-glorious God, whom he (excellent Man!) so faithfully serves in the Gospel of his Son.

May Mrs. * * * increase in Humility, be more convinced of Guilt, more sensible of Depravity! and then she will grow in every other Grace. Proud Minds suffer the Curse, imprecated on the Mountains of *Gilboa*; while humble Souls are like the Vallies spread forth by the Rivers; or as a Field which the Lord hath blessed.

I think you should not have shewn her the free Remark which I made; it was well meant, and she is well disposed, but human Nature is very, very depraved. And perhaps there is no greater Instance of it, than our Proneness to take Offence at the least disparaging Hint; nay, sometimes to fancy ourselves wronged, if we are not extolled to the Skies. I heartily wish, the blessed Jesus may give this young Lady, the Ornament of a meek and humble Spirit. That, being lowly in her own Eyes, she may be exalted by the great God.

I see so much Indigence, and so many distressed Objects, that I begrudge myself all unnecessary Disbursements of Money. Who would indulge too much, even in innocent and elegant Amusements, and thereby lessen his Ability to relieve, to cherish, and comfort the Lord Jesus, in his afflicted Members?

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I wish

I wish you could have preached at *Collingtree*. My poor People long for the sincere Milk of the Word. You would have a Congregation, all of them honouring you, most of them attentive to you, and many of them edified by you.—It grieves me, it pains me at my very Soul, that I am dismissed or rather cut off, from the honourable and delightful Service of the Ministry.—But, to be resigned, perhaps, is better than to labour; and an adoring Submission for me at least more proper, than a zealous Application. O! may I bow my Head, and dutifully stand in the Lot, which the Almighty Sovereign pleases to assign!

Ever your's, &c.

LETTER LXXXII.

On the Divine Mercy.

London, Saturday Night.

My dear Friend,

I Congratulate you on Miss * * * 's Recovery. Why do you call her * * * ? 'Tis a strong Temptation to Vanity. She must be deeply ballasted with Humility, not to be puffed up at such a Title; which assimilates her to one of the most lovely and accomplished Characters, that ever was described.

O! that we all may be recovered from that lethargick Indolence, which deadens our Attendance to the one Thing needful!—What a God have we! how immensely glorious! and how little do we reverence him!—What a Saviour! how unutterably gracious! and how little do we love him!—What Promises! how inviolably faithful! Yet how feeble is our *Affiance* in them!—

What

What a Heaven! how transcendently delightful! Yet how languid are our *Desires* of it!—O! that the blessed, blessed *Redeemer* may baptize us with the Holy Ghost, as with a flaming Fire! to quicken, animate, and kindle into a Glow of Devotion, these *benumbed* Souls of ours!—I must add no more, only that I am, with great Sincerity, though in great Haste,

Inviolably your's, &c.

LETTER LXXXIII.

On Ministerial Disesteem and Success.

My dear Friend,

I AM surprised at what you say, relating to dear Mr. * * *. What Evil hath he done, or wherein has he offended, that Disesteem should be his Lot? Yet what are such Instances of Contempt, compared with the Reproaches and Insults offered to the all-glorious Redeemer? God, I trust, will *bless* his Sermon; and so much the more, as it is regarded by some People, with an evil Eye. Oh! what a comfortable Consideration is it, that the Success of our Discourses depends not upon *our own* Ability, which is as nothing; depends not upon the Favour of *Men*, which is very capricious; but depends wholly upon the Influence of that *almighty Spirit*, whose Presence is unlimited, and Power uncontrollable.

My Father had engaged Mr. * * * to supply at *Collingtree*: I hope he grows in Grace, and in Knowledge of our Lord and Saviour Jesus Christ.

Adieu! my dear Friend, adieu!

LETTER LXXXIV.

Consolations against Reproach.

London, Feb. 23.

Sir,

MR. *** and Mr. *** may have tried, and may repeat their Attempts, to alienate the Affections of my *Collingtree* Hearers. I am under no Concern with regard to myself.—*Fragili cupiens illidere Deniem Offendet solido*—will, I believe, be the Issue of their Endeavours. I am only sorry for the *People's* sake, that they should squander away their ministerial Talents, and ministerial Labours, to so poor a Purpose. Let them be more incessant “in warning every Man, and teaching every Man, that they may present every Man perfect in Christ Jesus.”—Thus let them seek to win their Affections; and, I do rejoice, yea and will rejoice, in their Success. Dear Sir, the Way to secure the Love of others, is, to love them, to pray for them, and with a willing Assiduity to set forward their true Happiness. This, whenever I was amongst them, my People will confess, I did not cease to do. And the God of Heaven knows, I daily bear them on my Heart, and often commend them to the tenderest Mercies of our everlasting Father. Never therefore be apprehensive of my losing either their Esteem with regard to my *Conduct*, or their Affection with regard to my *Person*. Oh that their precious Souls were as firmly united to Christ, as their favourable Opinion is secured to me!—Well, should Neighbours undermine us, and Friends forsake us, the adorable and all-condescending God is faithful. He changeth not. His Word of Grace endureth for ever. He loves his People with an everlasting Love. And

Oh

Oh what Worms, what Dust, what mere Nothings, are all Men, are all Creatures, before that infinitely blessed Author of all Perfection ! What a Sense had the Psalmist of this weighty Truth, when he poured forth that rapturous Exclamation ; “ Whom have I in Heaven but thee, and there is none, there is nothing on Earth, that I desire in comparison of thee ! ” May this, my dear Friend, be the continual Language of *your* Heart ; and of *his*, who hopes to be both in Time and to Eternity,

affectionately your's, &c.

LETTER LXXXV.

Remarks on various Subjects.

Wednesday Morning, Miles's Lane.

Dear Mr. Nixon,

YOUR obliging Letter found me at my Brother's in *Miles's Lane*, where I propose to abide to the End of the Week ; and here your entertaining and improving Company would be a Favour, not to myself only, but to the whole Family.

I am indebted to your Good-nature, for so candidly accepting the small but free Observation, made in my last. I am going to run myself farther in Debt, by proposing to your Consideration, what now occurs to my Thoughts.—The enclosed *Queries* I submit entirely to your Judgment, and from your Determination shall make no Appeal.

I have read Dr. *Hodges's Elibu* * ; and very much admire his *Zeal* for that most comfortable Doctrine,

* Dr. *Hodges* was Provost of *Oriel College, Oxford*.

the Righteousness of our Lord Jesus Christ, imputed to Sinners for their Justification. I highly honour also his distinguished *Veneration* for that incomparably excellent Book, the Bible. Surely, his Works will be a Means of causing the Study of those λογικά ζώματα to revive. Don't you think, the Style is masculine, and the Manner enlivened?—As to the *Hutchinsonian* Peculiarities, I don't pretend to be a competent Judge, and dare not peremptorily condemn them. Yet, they seem to be so very finely spun, and have so large an Alloy of Fancy, that I know not how to admit them for sterling Truth.—I am truly concerned to hear of Mr. * * * and his Lady's Illness. Dear Sir, what a fading Flower is *Health*; and what an expiring Vapour is *Life*! May you be an Instrument of bringing *Souls* to the Knowledge of the adorable God, and to the Faith of Jesus Christ whom he hath sent; then they will, in another State of Things, possess a Vigour that is subject to no Decay, and enjoy that Life, which knows no End.

I am, dear Sir, your obliged and
affectionate Friend, &c.

P. S. Is “*Lively Oracles*,” an exact Translation of the above-mentioned *Greek Clause*?

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LETTER LXXXVI.

On the Evil of Unbelief.

London, March 28, 1751.

My dear Friend,

YOU depend, you say, upon my *Promise*; and see, how readily it is *performed*.—And if you depend on the Execution of a *Promise* from a frail, frail Creature; will you not much more expect the Accomplishment of *Promises*, made by that adorable Being, “whose Counsels of old are Faithfulness and Truth?” Oh that we may not dishonour God’s Goodness, disparage his Veracity, and depreciate his dear Son’s unspeakable Merits, by *Unbelief*, base, vile, destructive *Unbelief*!

I have not an Opportunity of communicating your News to our dear Friend. He has left *London*.—It is not known when he will return. He is not expected, till some Months are expired. And who, how many, may be gone into Eternity, before that Period is arrived?

You ask, How it fares with my Health? You may remember, that I have more than once answered such an Inquiry with Silence; for I don’t like to be upon the complaining String, and I cannot say, my Health is either restored, or improved. When your Letter came (not till *Tuesday* about Five o’Clock) it found me in a State of *extreme Languor*. I had written nothing, done nothing, since Dinner. Though I took up an easy and entertaining Book, I was obliged to lay it down again. Thus I *spend*, rather thus I *lose* many Hours: So that between intervening Company, and Debility of Spirits, I make but a very slow, scarce *any* Progress in my intended Work.

I have

I have no News, though at the great Mart of Intelligence. My Sister is safely delivered of a Son, which puts one in Mind of the glorious Piece of News, celebrated by the Angels, and foretold with a rapturous Delight by the Prophet—"To us a Child is born; to us a Son is given." His Name shall be the mighty God; and yet his Office shall be, to bear our Sins in his own Body on the Tree. May *this News* be ever sounding in the Ears, and ever operative on the Hearts of my dear Friend, and of,

His ever affectionate, &c.

LETTER LXXXVII.

On the Blessedness of Communion with Christ.

Tottenham, May 30, 1751.

My dear Friend,

I AM now at my Brother's Country House—Pray who is Mr. * * *, the Writer of the Letter inclosed in your's? He asks me, to get him a *Curacy*; little aware, that I am but a *Curate myself*. I believe, the World has a Notion, that I am a dignified, or a beneficed Man at least. Dear Sir, may it be *your* Benefice, and *mine*, to do Good to Souls! And our highest Dignity, to glorify the ever blessed Redeemer, who for *our* Sake had not where to lay his Head, till he was numbered with the Transgressors, and laid it in the silent Grave.

I hope your *Health* is established; and how does your *Soul* prosper? Don't you delight to think of, to talk of, to have Communion with, that wonderful, that amiable Being, whom to *know*, is Wisdom; whom to *enjoy*, is

Happiness? Happiness, not to be described by Words, only to be understood by Experience. Oh! that we may *follow on* to know him! Then we have a Promise (a Promise more stable than the Foundations of Nature) that our "Labour shall not be *in vain* in the Lord." Gold has no Value, and Diamonds lose their Lustre, when compared with those unsearchable Riches of Christ, which Mr. *** so largely enjoys *himself*, and so freely offers to *others*. His Ministry is signally owned by his condescending, and almighty Master. Many, I am told, of the superior, as well as lower Orders in Life, attend his Ministry: And if there be Efficacy in united Prayers; if there be Zeal in the Lord God of Hosts, for the Honour of his dear Son; if there be Faithfulness and Compassion in our exalted Saviour, his Labours will, they will be blest. May they, every Day, every Hour, be blessed more abundantly!

Most cordially your's, &c.

L E T T E R LXXXVIII.

Remarks on various Subjects.

Tottenham, July 2, 1751.

My dear Friend,

I Hope you have now done with Mr. ***: I hope your House is sufficiently ornamented. I think it is rather over-stocked with Decorations. Now let us be good Stewards of Jesus Christ; employ what we can spare, for the Honour of his blessed Name, and Comfort of his indigent People. "Worthy is the Lamb that was slain, to receive Riches, as well as Blessings and Praise."

Pray,

Pray, don't mention me to Mrs. * * *, though I honour and compassionate her; I am not fit to visit her, nor qualified to *edify* her. This is with me the *trying* Season of the Year, and my animal Nature is all Relaxation. Oh that I may be strong in *Faith*! That precious *Faith*, that "where *Sin* hath abounded, *Grace* will much more abound."

Don't you sometimes see our dear Friend * * *? I find he has been at *Bristol* lately, to distribute, I don't doubt, the Waters of Life, far more precious and healing than the Waters of that medicinal Spring. Let us do likewise. For yet a very, very little while, (*μικρον ορον ορον*) and he, that shall come, will come, and will not tarry. Then Opportunities of *spiritual*, and *bodily* Charity cease for ever.

I believe it is four Months since I heard from Mr. * * *. How precarious human Interchanges of Kindness! What a Blessing, that the Way to Heaven is always open! Whenever we will, we may have Access to God through the Blood of his Son. And "he never faileth them that seek him."

How does Mr. * * * go on? Don't you sometimes stir up the Embers in his Heart; if so be, the Coals may glow, and the fire at length burn.—I hope, your Conversation is blessed to Mrs. * * *.—Glad to find she admits Mrs. * * * to her Company: She is a godly, sensible Woman, who understands, relishes, talks favourably and intelligently on the Truths of the Gospel.—She is discreet likewise, knows how to keep a becoming Distance, and will not make a wrong, an assuming Use of a Lady's Condescension. May the God of Heaven bless them *both*, and give them to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. And what I pray for *them*, I pray for my dear Friend.

Ever your's, &c.

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LETTER LXXXIX.

The Divine Mercy the Christian's Shield.

Tottenham, July 14, 1751.

My dear Friend,

I AM sorry to hear your Account of Mr. * * *. See what *Snares* are around us. How the Devil endeavours to obstruct our Usefulness, by blemishing our Credit: May the Ministers of Christ be upright and undefiled in the Way! Or else they will not be able to reprove and exhort with *all* (no, nor with *any*) Authority. The God* of Power and Faithfulness says of his Church, says of his People; "I the Lord keep it. I will water it every Moment, lest any hurt it: I will preserve it Night and Day *." May this *Promise* be our Shield, be fulfilled to us evermore! Don't you go on, my dear Friend, to lay up these precious Pledges of Heaven in your Memory, and enrich your Heart from them, by frequent *Meditation*? They are the Seed of Faith. By these we are to be made Partakers of the divine Nature. Partakers of the divine Nature! Volumes cannot explain, what is comprised in those few Words. May we know what they mean, by happy, happy Experience!

I pity poor Mr. * * *, knowing what it is to be in a State of languishing. Ah! ah! my dear Sir, lay up a Stock of Comfort, get your Graces lively, while *animal Nature* blooms. When the *Blast of Sickness* smites, and our *Strength* becomes Labour and Sorrow; how miserable must be our Condition, without an Interest, an established Interest in the all-glorious Redeemer!

* Isa. xxvii. 3.

Why

Why do you cherish *distrustful* Thoughts of the blessed God? Is he not boundless Goodness? Is not his Goodness greater than the Heavens? Does not his Mercy, that lovely Attribute, endure for ever? All the Kindness of the most endeared Relations, compared with the tender Compassions of a God in Christ, are no better than Cruelty itself. Read the *fourteenth* Chapter of *Hosea*. "Hide it within your Heart." Turn it into Prayer to the King of Heaven; and I hope it will be to your Soul as the Dawning-Day after a darksome Night.

Our dear Friend has met with uncommon Favour and Acceptance. Excellent Man! How does he work while it is Day! How sweet to such a Labourer, will be Heaven's everlasting Rest! There may you meet him! And there find, as a Monument of infinitely free Grace in Christ,

Your truly affectionate, &c.

LETTER XC.

Deliverance from Evil a Subject of Thankfulness.

O^r. 18, 1751.

My dear Friend,

TWO of your Letters are now before me, who expected long ere this to have been before the Judge of Quick and Dead.—Blessed be God, I am got down Stairs, and the Day before Yesterday went abroad in a Coach. "Oh! what great Troubles and Adversities hast thou shewed me! Yet didst thou turn and refresh me; yea, and broughtest me from the Depth of the Earth again." Oh! my dear Friend, how shall I be

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thankful? May that infinitely good and gracious God, who has given me such *Cause*, give me *Power* to be grateful. May I be enabled to devote every Moment of that Life, which he has prolonged, and every Faculty of that Body, which he has preserved,—devote them wholly to the Honour of his blessed Name.

Poor ***'s Case I commiserate. The Charge attending my Illness will be considerable; but I am not without Hopes that my Father will be so good as to defray it; then my Hands will not be streightened: Oh! that my Bowels may never be streightened, but may I “draw out my Soul to the Hungry.”

I am glad to hear that a Seventh Edition of Dr. Stenhouse's * Book is demanded:—May it go forth in the Name, in the Strength, and for the Honour of the blessed Jesus, and may it prosper! Though, as you observe, he and I think *differently* on some Points; nor is the Doctor an Admirer of my favourite Author Mr. Marshall.—The *Acceptance*, however, which God has given to *his*, and to *my own* Writings, should send both of us oftener to the Throne of Grace, and quicken our Applications to the divine Goodness; that his all-pow-

* This useful little Treatise is intitled, “Friendly Advice to a Patient, and Spiritual Directions for the Uninstructed.”—It was first published in the Year 1748.—Is given by the Governors of most of our Infirmaries, to the Out as well as the In-Patients on their Admission; and is suitable in general to every sick Person.—It is sold singly at Six-pence stitched, or at Two Guineas per Hundred, by Mr. Rivington, in St. Paul's Church Yard, London.—But, as it is adopted by the Society for Promoting Christian Knowledge, into the Number of those Treatises, which they disperse, as properly calculated for the Advancement and Revival of true Religion, it may be had for charitable Uses by any of the subscribing Members, on the Terms of the Society; namely, at half Price (which is a Guinea per Hundred); the other Half being defrayed out of the Society's Subscription Fund.

erful *Spirit* may accompany our *Instructions*, and make them a *real Blessing* to our Readers.

—I write, as a poor Prisoner, who lately expected to have the Sentence of Death executed; but has now got a short, uncertain *Reprieve*. May I never forget how much I shall want an assured Faith in the all-glorious Redeemer, when that awful Change approaches. Let us labour after such a firm Establishment in Christ, such an unshaken Affiance in his Merits, and such an unfeigned Love of his Name, as may make it Gain to die, and the Day of our *Dissolution* better than the Day of our *Nativity*.—Poor Dr. ***! Oh may *He*, and his afflicted *Partner* find Consolation in the Faithfulness, the Goodness, the unfearchable Riches of Christ! These, apprehended by a sweet, assured, Soul-reviving Faith; these, I say, are our Sovereign *Support* under all Troubles, and our most effectual *Preservative* from all Temptations. We believe, blessed, blessed Jesus, help our Unbelief!

I am,

My dear Sir,

Ever your's, while

JAMES HERVEY.

LET.

LETTER XCI.

On the vicarious Sacrifice, and miscellaneous Remarks.

London, Miles's Lane, Dec. 3, 1751.

Dear Mr. Nixon,

IT is probable, you may have heard of my late dangerous Sickness; and it is more than probable, nay, I look upon it as a Certainty, that your good Nature has admitted this Circumstance as an Excuse for my Silence.—Indeed, dear Sir, I was sick, and nigh unto Death. Little did I think of writing any more to my Friends, or of being written any longer among the Living! Oh that I may devote the Life, which has been prolonged, devote it wholly to the God of my Health and my Salvation!

I received by Dr. * your Quotation from *Plato*, proving that the Proposition *avri* bears a *vicarious* Signification *: For which, be pleased to accept my Thanks. It is a most reviving and delightful Truth, that Christ has suffered in our Stead, and bore all our Sins in his own Body on the Tree. When I was lately on the Verge of Eternity, and just going to launch into the invisible World, I could find Consolation in nothing, but this precious, precious *Faith*. If all my Iniquities were laid upon the beloved Son, they will

* The learned and Reverend Mr. Nixon, Rector of *Cold-Higham*, in *Northamptonshire*, who furnished Mr. *Hervey* with the Proof from *Plato* that *avri* bears a *vicarious* Signification, hath communicated a remarkable Passage, which shews, that the Notion of *vicarious* Sacrifice, prevailed also amongst the old *Gauls*. “*Pro vita Hominis nisi vita Hominis reddatur, non posse aliter Deorum immortalium Numen placari Arbitrantur (Galli) publiceque ejusdem Generis habent instituta Sacrificia.*”

J. Cæs. *Commen. de Bell. Gall. L. vi. C. 16.*

never be laid to my Charge in the Day of Judgment. If the blessed Jesus made full *Satisfaction* for my Transgressions, the righteous God will never demand *two* Payments of *one* Debt. What an Anchor for the Soul is such a Belief! how sure! how steadfast! May it be our Solace in Life, and our Security in Death.

A Volume of Letters, written by the Earl of Orrery to his Son, has very much captivated the Attention of the Publick.—Dr. *Brown's* Remarks too upon Lord *Shaftsbury's Characteristicks* are, I think, equally worthy of universal Acceptance. 'Tis a refined Entertainment, to peruse such elegant and judicious Compositions. But how flat are they all, how jejune and spiritless, compared with the sincere Milk of the Word; the lively Oracles of God! I hope, they will always prove a Whet to our spiritual Appetite; quicken our Desires, and heighten our Relish, of that heavenly Manna, which is spread over every Page of the Bible.

I am, dear Sir,

Your very affectionate Friend, &c,

LETTER XCII.

On Boldness in the Cause of Christ.

London, Jan. 14, 1757.

My dear Friend,

I Know you will excuse my long Silence, and acquit me on the Receipt of this Letter, though I own myself in your Debt for another. When I have a lucid or a lively Interval, I think it my Duty to employ it,

in attempting to finish my little Work. Which alas ! proceeds as slowly, as my Blood creeps heavily through my Veins. Happy, happy *they*, who have Firmness of Nerve, and Fertility of Thought ; and are enabled to devote them *both* to their gracious Redeemer's Service.

Please to pay my best Thanks to Dr. Cotton, for his very delicate *Visions*. I wish they may do Good, and promote Virtue ; then, I am persuaded, they will answer the benevolent Intention of the Author. I wish at the same Time, that he would be a little explicit and courageous for Jesus Christ. He deserves it at our Hands, who for *our* Sake endured the Cross, and despised the Shame. He will recompense it into our Bosom, by *owning* us before his Father, and the holy Angels. Nor can I ever think, that the Spread of our Performances will be obstructed, by pleasing *him*, who has all Hearts and all Events in his sovereign Hand.— A *Vision upon Death* *, without a Display of *Christ*, seems to me like a Body without an *Heart*, or an *Heart* without *animal Spirits*. I am sure, when I was lately (as myself and every one apprehended) on the Brink of Eternity, I found no Consolation but *in Christ*. Then I felt, what I had so often read, that there is no other Name given under Heaven, whereby Man may obtain Life and Salvation, but only the Name, the precious and inestimable Name of Jesus Christ. Oh ! that its *Savour* may be to us, both living and dying, “ as Ointment poured out.”

Tell Mrs. **, that she has not offended me ; but I am grieved, that I should give her Occasion for such a Suspicion.

* The last of Dr. Cotton's very elegant poetical Visions.

You refer me to 2 *Esd.* v. 33 *. 'Tis a sweet Passage, a noble and comfortable Truth; and the apparent Doctrine of Scripture, however found in an Apochryphal Book.—Oh! that we may seek more assiduously to our all-condescending and omnipotent Friend. He will never upbraid us for our Importunity; He will never disappoint our Hope; He is able to do exceeding abundantly above all, that we can ask, or think: And, blessed for ever be his Name, as is his *Power*, so is his *Love* to his People, his Children, his Heirs. In this blessed Number may He rank my dear Friend, and his

Ever affectionate, &c.

LETTER XCIII.

On a Christian Conduct.

Miles's Lane, March 24, 1752.

My dear Friend,

I Received your Favour.—I congratulate you on your Success in your Profession. *Moses* says, “it is God, who giveth Power to get Wealth.” May such Accessions of Prosperity, enlarge your Heart with Gratitude, and attach your Affections to our divine Benefactor!—I am sorry to hear your Account of dear *. Oh that we may be taught *ᾠροῦν εἰς το σὺᾠροῦν*. “Lord lead me in a plain Way,” was the Prayer of a noble Sufferer. May the Thing, that He prayed for, be the Desire of our Heart, and Guide of our Life. I will

* “And I said, Speak on, my Lord: then said He unto me, Thou art sore troubled in Mind for Israel's Sake: Lovest thou that People better than He that *made* them?”

very readily give him *some Bibles*, if He (for He is, if I mistake not, a Member of the Society for Promoting Christian Knowledge) will send me an Order in his Name, a Dozen shall be at his Service. I shall think *my own Books* are published to good Purpose, if they enable the Author to distribute * the invaluable *Book of God*.

Upon Reflection I charge myself with *Folly*, for putting it into Mr. **'s Power to communicate a certain Rumour. The *wise Man* says humourously and sarcastically; "Venture to conceal a *Secret*, and be bold, it will not burst thee." Intimating withal, that a *Secret* in most People's Breast, is like fermenting Liquor in a Cask, which must have Vent; or else it will burst the Vessel. Therefore

Quid de quoque Viro, & cui dicas sæpe caveto.

Mr. **'s last Piece I have not read through. I can't say, I am fond of that Controversy. The Doctrine of the *Perseverance* of Christ's Servants, Christ's Children, Christ's Spouse, and Christ's Members, I am thoroughly persuaded of. Predestination and Reprobation I think of, with Fear and trembling. And if I should attempt to study them, I would study them on my Knees.

I wish you would ask Dr. *Stonhouse's* Opinion about *Eph. iv. 16.* with Relation to the anatomical Propriety of the Passage; and with *his*, give me *your own*.—I know not what to do, about publishing. May the Father of Lights direct me! and not suffer me, either

* Mr. *Hervey* received *seven hundred Pounds* for his Writings; Every Shilling of which He gave away in Charity; though He was rather in strait Circumstances *Himself*. Nor would He suffer his Name to be mentioned, where it could be avoided, as the Donor.

to write improperly, or to print precipitately!—With Thanks for your Letter, and with Prayers for your Increase in Faith, in Love, and Holiness; or, in that Kingdom of God, which is Righteousness, and Peace, and Joy in the Holy Ghost. I am

Ever your's, &c.

LETTER XCIV.

Remarks on Honour.

Miles's Lane, 1752.

Dear Mr. Nixon,

I AM obliged to you, for the *Favour* done me by your Letter, and for the *Honour* done me by your Verses to be engraved under my Mezzotinto Picture. I should have acknowledged both these Obligations sooner, if my Printseller had not been dilatory in publishing the Picture; which is now transmitted to Dr. *Stonhouse*, and desires your Acceptance.

I cannot forbear thinking, that what is called Honour, is a little capricious and whimsical. I for my Part, had taken my final Leave of her; expected none of her Favours, and was become familiarly acquainted with Contempt. How is it then, that she singles out a Person, whose Name has long ago been struck out of her List; and bestows her Caresses upon a mean Creature, that has been used to sit on the Dunghill? Oh that it may be for the Glory of Christ's Grace, Christ's Wisdom, Christ's Power! May I serve to the Sun of Righteousness, as a Cloud is subservient to the Sun in the Firmament, which, though all gloomy in itself, exhibits

exhibits a Rainbow; and thereby shews the World, what beautiful Colours are combined in that magnificent Luminary.

You are pleased to inquire after my little Work; dear Sir, add to your kind Inquiries, a Prayer to God, that it may be executed under the Anointings of his Spirit, and appear (if ever it appears) under the Influence of his Blessing. My late Sickness laid an absolute Embargo upon it, for a considerable Time, and has so shattered my feeble Constitution, that I proceed like a Vessel that has lost its Rigging, and is full of Leaks.—However slowly I advance in this Essay, may I grow daily in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; and meet you, dear Sir, in that happy, happy Haven, where we *both* would be. Till then be pleased to rank, in the Number of your sincere and affectionate Friends,

Your obliged humble Servant, &c.

LETTER XCV.

On his Father's Illness.

TO HIS MOTHER.

April 6.

Honoured Madam,

I Received your Favour of the 4th Instant. Am very sorry to find my Father is so ill. I hope and earnestly pray, that the great eternal Lord of Life and Death, will rebuke his Disorder, and restore him to Health.—You need not doubt of being remembered in my Supplications to the Throne of Grace. Oh that they

they were better! Oh that they proceeded from firmer *Faith*, and were accompanied with greater *Fervour*! Poor and weak as they are, they are often put up in Behalf of my honoured Parents, that the God and Father of our Lord Jesus Christ, may strengthen them with all Might, according to his glorious Power, unto all Patience and Long-suffering with Joyfulness. May He give them an humble Resignation to his blessed Will; enable them to rejoice even in their Tribulations, and make all Things work together for their Good—their exceeding great, and everlasting Good.

I have, in Obedience to your Orders, put my Affairs in Readiness to leave the City; yet hope there will be no Occasion for such a *speedy* Removal.—But if I should come, alas! what can I do? My Weakness is inconceivable. None can know it, but the all-searching God. I am evidently worse, now the milder Weather is advancing.

I am glad to hear my Sister holds well. God always mingles the Cup of Affliction with some sweetening Drops. None but Christ, that dear and adored Redeemer—None but Christ, had Gall without any Honey, and Vengeance without any Mercy. Blessed be his most holy Name for enduring all Kind of Misery, that we might want no Manner of Thing that is good.

I am, &c.

LET-

LETTER XCVI.

*His Diffidence of Himself.**Tottenham, Oct. 18, 1751.**Dear Sir,*

WHAT shall I say, or how shall I excuse myself? I seem to be in the Condition of *Pharaoh's* Butler, who remembered not his good Friend *Joseph*, but forgot him.—Yet be assured, dear Sir, that I have not forgot your Kindness; I have retained a warm Sense of Gratitude in my Breast: The Reason of my not acknowledging your Favour sooner was this; I proposed to have transmitted my Piece to your Hands (that Part of it at least, which was to be enriched with *your own Thoughts*) that it might have the Advantage of your critical Revisal, and judicious Corrections. But, extream Weakness of Body, has retarded me in accomplishing, has almost rendered me incapable of prosecuting the Work. To all which Infirmities the Providence of our all-wise heavenly Father, has been pleased to superadd a violent Fever; which confined me for eight Weeks, and brought me to the very Brink of the Grave. I beg of you, dear Sir, to accept my best Thanks for your Letter and its valuable Contents; though late in their Arrival, they are very sincere in their Tender. I hope you will give me Leave to be obliged to you for one Favour more. If ever the divine Goodness shall enable me to complete my Design, allow me to put it under your Examination; I shall send it abroad into the World, with much less Trepidation, with much greater Satisfaction, if it has undergone the Scrutiny of your Judgment, and received the

the Correction of your Pen.—I am, at least I wish to be, sensible of my own Incapacity for handling the glorious, the divinely excellent Truths of God's everlasting Gospel. If the Apostle, who had been caught up into the third Heaven, could not forbear crying out with so much Vehemence, "Who is sufficient for these Things?" What, Oh what shall I say? Indeed, I have much Fear and Trembling of Heart, lest I should give some wrong Touch to the Ark; or by any imprudent, though officious Kifs, may betray my divine Master to his Enemies, rather than recommend him to the World.—Good Sir, assist me with your Prayers, that if I write, I may be anointed with that Unction from the Holy One, which may teach me all Things, and lead me into all Truth; which may furnish me with the Tongue of the Learned, and give me the Pen of a ready Writer.

Have you seen Mr. Taylor's late Treatise on the *Sacrifice and Atonement of Jesus Christ*? If you have, I should be glad to know what *Remarks* occurred to your Mind on the Perusal.—As you are a Lover of natural Philosophy, I wish you would consider the Blessing of *Joseph*, Deut. xxxiii. 13, 14, 15, 16. and favour me with your Sentiments upon that beautiful Passage.—I should not make either this or the preceding Request, if I had not the highest Opinion of the Freedom and Fidelity of your Temper, and the accurate Discernment of your Understanding.—As the blessed God has been pleased to deaden your Sense of Hearing, may he daily quicken your *spiritual* Senses, to discern both Good and Evil. May he give you to hear the sweet and still Voice of his good Spirit, witnessing with your Spirit, that you are the Child of God, and an Heir of Glory! And would you implore the same Blessing for your

your unworthy Friend, it would be a Kindness most gratefully to be acknowledged by, dear Sir,

Your much obliged, and
affectionate Servant,

JAMES HERVEY.

P. S. We have put one of Mr. *Moses Browne's* Children Apprentice to a handsome Business; and it will be a Pleasure to do so *worthy* a Man all the Service that lies in my Power.

L E T T E R XCVII.

Christ the Foundation of the Christian's Joy.

London, Miles's Lane, Dec. 22, 1751.

Dear Sister,

YESTERDAY in the Afternoon, Mr. * * and his Mother called upon me; he offered to convey a Letter or any Message to *Weston*. I could not neglect this Opportunity of sending you my best Wishes, and the Congratulations of the Season.

Please to thank my Mother for her kind Letter.—The Wine was to have come last Week, but my Brother forgot to give the necessary Orders, until it was too late. I hope no such Disappointment will happen, if we live to see the End of this Week. I wish you much of the divine Presence, and Joy of the Lord in using it. May we all drink of those living Waters, which Christ Jesus has promised in his Gospel! Of which, they who drink, shall thirst no more; but they shall be in them “a Well of Water, springing up into ever-

everlasting Life."—Pray let me know, what those living Waters mean?

I have no Present to make you this *Christmas*, unless you will accept one from God's holy Word. In the ninth Chapter of *Isaiab*, it is foretold, that poor Sinners shall not only have a good Hope, but shall even rejoice before God. Rejoice with exceeding great Joy; such as the Husbandman feels, when he gathers in his Harvest, and receives the Reward of all his Toil. Such as the Soldier experiences, when he has conquered his Enemy, and is dividing the Spoil.

What shall be the Source of this Joy?—Their worldly Wealth? Alas! Riches make themselves Wings, and fly away. They profit not in the Day of Wrath.—Their carnal Pleasures? These are always Froth, and frequently Gall. To be enamoured with these, is Death.—Their own good Deeds? These are a broken Reed, a filthy Rag; and should cover us with Confusion, not fill us with Conceit.—Whence then is this Joy to flow? From Christ, *wholly* from Christ: He is the rich Gift of God: He is the Pearl of great Price; the only Consolation of Sinners, and the supreme Joy of his People.—Therefore the Prophet adds, in the Language of Triumph and Exultation, "To *us* a Child is born, to *us* a Son is given, and the Government shall be upon his Shoulders, and his *Name* shall be called *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*" This Child is Jesus Christ, who is the Foundation of all our Comfort, the Spring of all true Delight. He is the Son of the *most High*, yet given to be made Man, to be made a Sacrifice, to be made a Curse, for us.—So great, that the Government of universal Nature is upon his Shoulders. The Sceptre of supreme Authority is in his Hand: He is Head over all Things to his Church.—So glorious, that his Name shall be called *Wonderful*. God and Man in one match-

less

less and marvellous Person, cloathed with Clay, yet possessed of all the Fulness of the Godhead. Like *Jacob's Ladder*; whose Foot was fixed on Earth, while the Summit was lost in the Skies.—So gracious, that he is the *Counsellor* to instruct ignorant Creatures, and by his Word and Spirit make them wise unto Salvation. *The mighty God*; to subdue our Iniquities, to write his Laws in our Hearts, and make us Partakers of a divine Nature. *The Prince of Peace*; reconciling us to God by his Death, and making Peace by the Blood of his Cross; by applying these Blessings to our Consciences, filling us with that Peace of God, which passeth all Understanding. *The everlasting Father*; to cherish us under the Wings of his Providence and Grace; to make all Things work together for our Good; and prepare for us an everlasting Inheritance; even the Inheritance incorruptible, undefiled, and that fadeth not away.—Oh may the adorable *Redeemer* be all this to us! The Prophet repeats this Expression, *To us*. This Circumstance is of the last Importance. Then only is Christ our Fountain of Life, and full of Delights, when he is *all this*, does all this, to *us*, even to *us*.

Let this Scripture be the Subject of our *Meditation*, amidst the approaching Solemnity. And may an everlasting Sense of its Blessings, give an additional, a heavenly Relish to all our other Entertainments!—

I am your affectionate Brother,

JAMES HERVEY.

LET.

L E T T E R XCVIII.

On Reconciliation to God, previous to our performing holy Duties.

Dear Sir,

IT is not the Difficulty of answering Dr. C***'s Question, that makes me avoid it, but the disagreeable Nature of the Office. As it will oblige me to shew, that he entirely *mistakes* both the Nature of the *Scriptures*, and the Nature of *Man*. He would make Dr. ***'s and Dr. ***'s Sentiments of Things, the *Touchstone* of divine Revelation. What is level to their Apprehensions, must be *right*; what comports with their Notions, must be *true*. At this rate, they are not *Doers* of the Law, but *Judges*. On the contrary, if they do not understand the Doctrine of Union with Christ, or the Fitness of free Justification to promote Holiness, it is because their Understandings are darkened: It is a *Sign*, that they want the Eye-salve; a *Proof*, that their Senses are not exercised to discern between Good and Evil.

Dr. C** has *Roman* Virtue; but indeed he very much wants the Eye-salve. He sees no Glory and Comeliness in *Christ*; but much in his own Conformity to the Commands of his Maker.—While such Sentiments possess the Mind, People have no Eyes to discern the Beauty of free Grace. Christ is just as insignificant, as the Physician's offering to prescribe for a Person in perfect Health.—I am sure, my poor, lame, mangled Conformity to my Maker's Commands, fills me with Shame, and would make me hang down my Head as a Bulrush. But my Lord's Death, my Lord's Obedience, my divine Lord's Merit, encourages me, emboldens

me,

me, and enables me to say, "Who shall condemn me?"—Be pleased by the bye, to compare Dr. C**'s Foundation for Comfort and Confidence, with St. *Paul's*, *Rom.* viii. 33, 34. Who is in the right, I leave you to determine. I will only venture to assert, that *Paul* of *Tarsus* had as much Conformity to the Commands of his Maker as our amiable Friend. Oh! that He was less amiable in his own Eyes; and knew himself to be "wretched, and miserable, and poor, and blind and naked." See *Rev.* iii. 17.

1st, "A *Persuasion* of our Reconciliation to God, previous to our Performance of holy Duties."—Dr. C** asks, what is the *Foundation* of such a Persuasion?—To which I answer, The Doctrine delivered by St. *Paul*, *Rom.* v. 10. "When we were *Enemies*, we were reconciled to God by the Death of his Son." From this Passage he will see, that *Reconciliation* to God is *previous* to our Performance of holy Duties. It is a Blessing procured for *Enemies*; and to say, that *Enemies* have performed holy Duties, is to confound the Difference between Rebels and Subjects; is to make Rebellion and Allegiance the same.—Nay more, this Blessing has no Manner of Dependence on our Performance of holy Duties, because it is procured, not partially, but wholly procured by the Death of Christ. It is not said, when we, who were sometime Enemies, began to perform holy Duties; but *when* we were Enemies, *while* we were Enemies, and considered *only* as Enemies. *Then*, even *then*.—Wonderous Grace! Grace worthy of a God! Will not *such* Grace incline the Rebels to throw down their Arms?

Dr. C** having laid down some Premises, makes this Inference; "Hence the Phrase of our Reconciliation to God, when we have renounced our Sins." But does this *Inference* tally with the Apostle's Declaration,

or is it the proper Consequence of his Doctrine? Let not the acute Disputant, but the Way-faring Man judge.

“ Our blessed Saviour, adds the Doctor, directly asserts, that the Performance of religious Duties is the *sole Evidence* of our Reconciliation.”—We are not inquiring about the *Evidences* of Reconciliation, but about the *Way* to acquire them. To determine, what are the *Evidences* of a Cure, is easy enough; but to prescribe the expeditious and certain Method of *working* the Cure, this is the Thing we want. Here according to my poor Opinion, Mr. *Marshall* excels as much in the spiritual, as Dr. C* * in the animal *Therapeutica*.

Dr. C* * urges our Lord's Words, “ Ye are my Friends, if ye do whatsoever I command you.”—Wandering from the Point again. The *Question* is, how we shall be animated, strengthened, and enabled to do them?

Upon this Subject *Reason* tells us, that such a Discharge of religious Duties can alone convince a Christian of the Sincerity of his Profession.—It may be so; but pray, *Madam Reason*, don't be impertinent, we did not ask your Opinion upon the Point; if you would speak to the Purpose, you must tell us, how we may be *enabled* to discharge these religious Duties. Does your Ladyship know, which is the *first* religious Duty? I question it; be content therefore to receive Information from *Scripture*. “ Thou shalt *love* the Lord thy God with all thy Heart.” This is the first religious Duty; now tell Dr. C* * and me, tell us honestly and explicitly, *how* we can perform this Duty? Is it possible to *love* the Lord, to *love* him with all our Heart, if we look upon him as *incensed* against us, *unreconciled* to us? Is it possible to *love* him when we apprehend ourselves to be under his *Wrath*, or *suspect* that he will prove an *Enemy* to us at the last?

The

The Doctor having an higher Opinion of *Reason* * than I, is a greater Favourite with her, I would therefore beg to know of him, what *Reply* she makes to this Interrogatory; and I promise before-hand, that I will stand to her Award, if she can point out any Method of practising this Duty, different from *that* proposed by Mr. *Marshall*; then my favourite Author and myself, will submit to the Charge of Enthusiasm.

2dly, "A *Persuasion* of our future Enjoyment of the heavenly Happiness, *previous* to our Performance of holy Duties."

I ask Mr. *Hervey*, "what is the Foundation of such a Persuasion?"—Mr. *Hervey* answers, our free Justification through Jesus Christ, which we receive under the Character of *ungodly* Persons; consequently, before the Performance of good Works, *Rom. iv. 5.*—I answer again: The free Promise of God. "God hath given unto us eternal Life," 1 *John v. 11.* But is not this Promise founded on *our own* Duties and Obedience? *No*, but on the Duties and Obedience of our *great Mediator*. This Life is in his *Son*.

In the first Book of the sacred Writings is this important Interrogatory, made by *God Himself*; "If thou dost well, shalt thou not be accepted?"—Here I beg Leave to ask, in my Turn, Which is the Person, who *does well*? Dr. C*, who would persuade us to *reject* the Gift of God, (1 *John v. 11.*) and not believe his Word? Or Mr. *Marshall*; who would engage us to credit the divine Declaration, and receive the divine Gift? The Apostle says, "by not believing this Record, we make God a Liar," 1 *John v. 10.* And shall we call this *doing well*? or is this the *Way* to be accepted?

The Doctor farther urges, in the very last Chapter of the same sacred Volumes we are told, "Blessed are

* Reason I mean, in her present fallen State.

they, who *do* his Commandments, that they may have a Right to the Tree of Life."—Let me ask again, does the Doctor remember, what the Commandments of the Almighty are? He may see them reduced to two Particulars, and ranged in the exactest Order, 1 *John* iii. 23. The first of these Commandments is, that we believe on the Name of his Son Jesus Christ. Let the Doctor only interpret this Precept, tell me what is included in this Injunction, and I am inclined to think, he will find each of Mr. *Marshall's* preliminary Articles, contained in its Import. To believe in Christ, is to live under a *Persuasion*, that He has *died* to *reconcile* me to God; that he has *obeyed* to obtain eternal Life for me, and *intercedes* in Heaven, that I may receive the Holy Ghost the Comforter.—Take away these Ingredients from Faith, and its Spirit evaporates; its very Life expires; you have nothing left, but a mere *Caput mortuum*.

The Doctor charges us "with spiritual Pride." But is it *Pride*, to confess ourselves *ungodly* Wretches; and as such, to receive free Justification from infinitely rich Grace?—"With Presumption and unwarrantable Persuasions."—But is that a *presumptuous* Claim, or that an *unwarrantable* Persuasion, which is founded on the *infallible* Promise of God, and implied in the very Nature of Faith?—He bids us "Beware, lest we be the Dupes of our own Credulity:" We *thank* him for the friendly Admonition; and, to shew our Gratitude, we would suggest a Caution to our worthy Friend, that before he argues on a *religious* Subject, he would gain clearer Ideas of its *Nature*: He talks of *Reconciliation*, as implying Concern and Grief. Here he fights with a Shadow, and a Shadow of his own raising: No Mortal ever affirmed or dreamed of any such Thing. *Reconciliation* is neither more nor less, than a Removal of Offence, and a Restoration to Favour. He mentions Mr. *Marshall's* three Propositions, as the *requisite* Signals of Faith,

whereas

whereas they are the *constituent Parts*, the *very Effence* of Faith: They differ as much from a *Signal*, as the florid Blood and lively Spirits differ from the *Bloom* on the Cheek, or the *Sparkle* in the Eye.—He tells us, “that the Faith of the *Jews* was one Thing; but after our Saviour’s Death, the Faith of the *Gentiles* was another.” *St. Paul*, who was a *Jew* by Birth, and an Apostle of the *Gentiles* by Office, tells us the very reverse. There is *one Faith*, of which, Christ the Lamb, slain from the Foundation of the World, *was*, and *is* the invariable Object. To *Him* give all the Prophets, as well as all the *Apostles*, witness, that whosoever believeth in him shall receive Remission of Sins. Believing in Christ, we see, is the one constant, unalterable *Way*, in which both *Jews* and *Gentiles*, the Hearers of the Prophets and the Converts of the Apostles, obtained Pardon, Life, and Glory.

Had Dr. C** observed this *Caution*, He would not have spent so many needless and random Words on the *third Proposition*, which proceed upon an absolute *Mistake* of the Point. “We Advocates for Self-sufficiency in Man!” I wonder how the ingenious Doctor can entertain such a Suspicion; especially as he knows, we have subscribed, we believe, and we maintain the *tenth Article* of our Church. He has blamed us for this Belief; therefore he should, in all Reason, blame himself for those extravagant Excursions of his Pen; which are just as far from Sobriety and Fact, as the *Antipodes* are from the Latitude of *London*. Our *Maxim*, and Mr. *Marshall’s Meaning* is—Though less than Nothing, though worse than Nothing in *Ourselves*, we can do *all Things* through Christ strengthening us.

I am, &c. &c.

L E T T E R XCIX.

Remarks on Dr. Cotton; and a Companion for the Holy Sacrament.

Saturday Morning.

SHALL I beg you to tell Dr. Cotton, that his beautiful *Visions* were by Dodsley the Bookseller put into the Hands of a very pious and ingenious Friend of mine, who proposes an Alteration in the ninth Line of the sixty-ninth Page of the fifth Edition, where he would read *Jesus* instead of *Virtue*.

*At that important Hour of Need,
Jesus shall prove a Friend indeed.*

But I am not of his Opinion, unless an uniform Vein of evangelical Doctrine had run through the whole: This I must confess I could have been glad to have seen in so elegant a Poem, where *Spenser's* Fancy, and *Prior's* Ease are united: And I hope if the Doctor should ever write any more Poetry, he will take this important Hint into his Consideration; indeed he ought, for even in his *Vision on Death*, he has not paid the least regard to Christ our Redeemer, the Conqueror of Death. I presume they sell according to our Wishes. May they under the Blessing of a most gracious God, impart Good to the World, and bring Gain to the amiable Author!

If I mistake not, you are a subscribing Member of the Society for promoting Christian Knowledge: Will you be so kind as to procure for me a Dozen of *Bibles*, and a Dozen of the Bishop of *Man* on the Lord's Supper?—I give away *this* to Communicants, because it has the Communion Service in it; and because it is more evangelical, and less exceptionable than the Generality of what are called Preparations for, or Companions

panions at the Sacrament ;—too many of which Books, by long Prayers for each Day in the Week, and by injudicious Representations, have sometimes, I fear, a contrary Effect to what was intended.—I had once a Design, nor have I wholly laid it aside, of extracting from *Jenks's Office of Devotion* the few Leaves He has there wrote so pathetically on the Sacrament, and of printing them with the Communion Service after the Manner of the Bishop of *Man* ; adding on the Sides suitable Observations of my own to supply *Jenks's* Deficiencies :—I propose likewise to add what *Marshall* says on the Subject, and insert from the Bishop of *Man*, his short, yet striking *Meditations* on some well-chosen Texts of Scripture, which will be of Service to every one ; particularly to those, who are unaccustomed to meditate, or have no Talents for it, and consequently want such an Assistance to employ the Time while others are receiving the Bread and Wine.—What says my *Fidus Achates* to this ?—Give it a Place in your Thoughts ; and, however we may determine on this, let us determine to cleave more closely to the Lord, and wait upon our God continually ! “ Unto thee lift I up mine Eyes, O thou that dwellest in the Heavens.” Let this be our Pattern, and such our Practice. To his tender Care, and continual Guidance, I commit you, and am,

Cordially your's, &c.

LETTER C.

*Remarks on a public Fast Sermon.**Weston, 1756.**Dear Sir,*

I Confess I am covetous, and like covetous People, unreasonable; I was in hope of receiving another Favour from your Pen, before I troubled you with another Solicitation.—But an Affair has lately happened, or rather a Project has started in my Mind, which I will lay before you.—On *Sunday* last a neighbouring Clergyman sent me for my Perusal, a Sermon preached by Dr. T* * k, before the House of Commons, on the late publick * Fast. When I perused it, and saw not a single Mention of *Christ*, nor a single *Hint* of an evangelical Nature, I was surpris'd and grieved: And so much the more, as it was preached by one of the most celebrated Divines in the Kingdom, and before the whole Kingdom convened in their Representatives. I thought it was a Pity that such a notorious Slight put upon our most glorious Redeemer, should pass without Animadversions. I could not forbear wishing, that the Lord would enable me, even me (the least and weakest in my heavenly Father's House) to bear my Testimony for Jesus who was crucified. I therefore conceived some Thoughts of publishing a Sermon preached at *Weston*, upon a Subject somewhat similar to *his*; for though *mine* is designedly plain, and destitute of the polite Doctor's Embellishments, yet it has more of *Christ*, and his Gospel. I also apprehended, if to this were prefixed and subjoined some *Remarks* upon the

* The Publick Fast in *February* 1756.

Doctor's

Doctor's Performance, it might not be unseasonable, nor unprofitable.—Now, my dear Friend, if you approve the Design, would you draw up some *Remarks* upon the Doctor's Discourse, while I am endeavouring to retrieve my Sermon, from a few Hints, which I happened on that Occasion to put down in Short-Hand? I will own to you, my Heart almost trembles at the Prospect of appearing in Print against so eminent a Man. And if you do not think it proper to be my Help and Abettor, I must drop the Design. May the Lord Jesus, whose Honour is concerned, whose Blood and Righteousness, whose Spirit and Grace have been disregarded, and treated as Cyphers; may he direct your Determination, fructify your Invention, give you all Knowledge and all Utterance! What think you of this Method of proceeding?—Making *Remarks* upon the unevangelical Passages—Pointing out the Places where an Opportunity offered of enlarging upon Gospel Topicks—Exemplifying this Gospel-Manner, and shewing that it would be no Prejudice, but give infinite Weight and Force to the Argument: But I leave all to the blessed God, and my dear Friend.—Your last, I think, is a most masterly Piece of Controversy, for which I am your Debtor. May you now be enabled to out-do yourself. The Subject and the Occasion are of the last Importance; if you are inclined to exert yourself, pray let it be in the courtly Manner. Your last Pen was dipt in Vinegar, let this be dipt in Oil.

My Sermon was on that Text, *Ezek. xviii. 27.* I shall wait, with incessant Prayer to Him, whose Name is WONDERFUL, COUNSELLOR, till I receive your Answer.

And am, most affectionately your's,

J. HERVEY.

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LETTER CI.

Animadversions on the same. Remarks on the Earthquake at Lisbon.

Mr. HERVEY's Friend, on considering the Proposal in the preceding Letter, wrote the following; and addressed it to Dr. T***k, the Preacher of the Fast Sermon in 1756, on Jerem. xviii. 7, 8.—It is here printed, as the Observations therein contained may possibly be in some Measure productive of the Good which Mr. Hervey intended by such like Remarks.

Reverend Sir,

SOME Time ago was put into my Hands a Sermon of your's on Jer. xviii. 7, 8. preached before the honourable House of Commons, on the Day of the late publick Fast; wherein I thought I saw some *very material* Omissions and Mistakes, which I feared might hinder the Success of your ingenious Performance; and therefore, as I would neither have you to labour in vain, nor the best Use of such alarming Calls of divine Providence neglected, I could not but give you the Trouble of a Letter upon this Occasion.

Nothing can be more proper, at such Seasons, than serious Discourses upon Repentance and Reformation: Times of Affliction are most likely to be Times of Reflection, and when it pleases the Most High thus to open the Heart, it is then the Time for his Servants to sow the good Seed of his Word. To *prepare* Men for this, God's Judgments fly swift as the Light. To *prepare* Men for this, he hews by his Prophets, and slays by the Word of his Mouth: And happy, eternally happy, are those, who are influenced thereby, to return
from

from their evil Ways, and to make their Ways and their Doings good : For thus runs the divine Promise —“ At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy ; if that Nation against whom I have pronounced this, turn from their Evil, I will repent of the Evil that I thought to do unto them.” *Jer.* xviii. 7, 8.

Such is God's gracious Declaration, which no Gospel-Minister can read, but it must remind him of two Things. First, that this Promise is made in Christ Jesus, and therefore can belong to none but those who forsake their Sins and return unto God by Him. Secondly, This Return then from Evil must be accomplished through the Grace and Spirit of Christ. And,

First, The Mention of *this*, and every other Promise in the Book of God, must remind the Gospel-Minister that it is made in Christ Jesus. St. Paul hath assured us that “ *all* the Promises of God in *Him* are Yea,” (made) “ and in Him, Amen,” (confirmed ;) and if *all* the Promises of God are made and confirmed in Him, then *this*, as *one*, must be made *in Him*. The Redeemer himself has informed us,—“ That *He* is the Way, and the Truth, and the Life, and that *no Man* can come unto the Father but *by Him*.”—But to turn from Evil, and to come unto the Father, are Terms of the same Import. Besides, we know, that it is only through Jesus Christ, that we have Peace with God, and that it is only through Jesus Christ, that God has reconciled the World to *Himself*. “ Can two then walk together except they are agreed ? ” Can God sheath the Sword of his Justice before he is reconciled to us ? If *not*, how can he repent of the Evil that he thought to do unto us ? And if he repents not of the Evil, which he thought to do unto us, where is our Interest in the Promise ?—But, what Need of any more Words, when
it

it is most evident, that it is the Son of God who here speaks by the Prophet? The same Person promises Mercy, who had threatened to destroy with the severest Judgments: Now we know, that “the *Father* judges no Man, but has committed all Judgment to the *Son*; that all Men should honour the Son, as they honour the Father.” It is very plain then, that all, who return from Evil, must return by Christ; they must return with his Price in their Hands, and his Robe upon their Backs, and then, and not till then, they are safe, safe for Time and Eternity.

Secondly, When the Gospel-Minister reads this gracious Promise, he will *remember*, that such a Returning from Evil must be accomplished through the Grace, and Spirit of *Christ*.

How can we, who are not sufficient of Ourselves to think a good Thought of Ourselves, think of *returning* to God and Holiness? Can the Captive who is in Love with his Chains long for Liberty? Can the Sinner, who is fond of his Sins, desire to relinquish them? No; it is as possible for the *Ethiopian* to change his Skin, or the Leopard his Spots, as for *us*, who are accustomed to do Evil, to learn to do well. Nay, far more possible; for, to accomplish this, they need only to change their *Hue*; but before we can attain to Holiness, we must change our *Nature*: We must make Ourselves a new Heart and a new Spirit; (*Ezek. xviii. 31.*) we must quit the Grave, and arise from the Dead, and who is sufficient for these Things? Therefore, the Master says,—“No Man can come unto me, except the Father, which hath sent me, *draw* him.”—And again—“Ye have not chosen *me*, but I have chosen *you*, and have ordained you to bring forth Fruit, and that your Fruit should remain.—For without *me* ye can do Nothing.”—And his Apostles assert,—that “by Grace we are saved through Faith, and that not of Ourselves, it is the Gift

of

of God:" that every Grace is the Fruit of his Spirit, of whose Fulness we have received, and Grace for Grace; and that we are created anew unto good Works, which God had before ordained, that we should walk in them.

Now, Sir, are these the true Sayings of God? Are these the very Words of our Lord, and his Apostles? —Then undoubtedly to refuse them, is to refuse *him*, who speaks from Heaven: And if so, how comes it to pass, that you have unhappily forgot to take Notice of these Things upon this solemn Occasion? God promises Security to *all*, who forsake their Sins, and return unto him in Jesus Christ, and yet Jesus Christ is never mentioned in your Sermon. Without divine Grace, and the sanctifying Operations of the Holy Spirit, we can do Nothing; and yet there we hear Nothing of divine Grace, or the Holy Spirit. *Joab* ready to take *Rabbah*, the royal City of the *Ammonites*, so ordered the Campaign that his Master *David* might have the Honour of the Victory: But here is a Christian Minister, who attacks a Citadel of human Corruption, and never so much as once thinks of *Christ*, through *whom* he must conquer. Here is a Christian Minister, who leaving the lively Oracles, undertakes *spiritual* Wickednesses with the *carnal* Weapons of a *Tully* and *Demosthenes*. Mistake me not, I speak not against Oratory as such; but if a *Roman* or a *Greek* Philosopher, who had never *heard* of Christ, can say as much against the Vices of the Age, as *you* can, who have from your Infancy been educated in the Christian Religion, what say *you* more than *others*? Is not this too much to *sight* that bleeding dying Lamb of God, who *alone* can take away the Sin of the World?

But the *Slight* put upon our Master's Words is not all; your not taking *Notice* of these Things, has unhappily

happily led you into *Mistakes*, which are utterly inconsistent with his Undertaking.—You call upon us “by every Act of Humiliation and Repentance to *deserve* the Protection of Heaven;” and throughout your *whole* Discourse you labour hard to fix our Hopes upon this Basis, and our *after Obedience*. But can the sincerest Repentance, or the deepest Humiliation, *deserve* the Favour of God, and the Remittance of Punishment? If *so*, then fallen *Adam* might have broken in Pieces the Chains of eternal Death, in which he was holden: And then, what Need of shedding the Blood of the promised Seed? What Need of such a Sacrifice to appease God, if he was *already* appeased, or *could* be appeased by the Relentings of *Man*? Briefly, If the Death of Christ was necessary to purchase eternal Redemption for us, then our Repentance and Humiliation can never *deserve* the divine Favour.

Nor can our *after Obedience* procure such Protection. *Perfect* Obedience is a Debt continually due from every Creature as such; and the Payment of a Debt due *now*, can never be a Compensation for the Non-payment of *Arrears*: Nor can the most exact Payment of what is due from *one's Self*, be esteemed the least Part of Payment of what is due from *another*; and therefore where the Debt is *Obedience*, as all Creatures are bound to obey at all Times, none but a God can pay off the Score of any one Delinquent. This is a tremendous Consideration, even supposing true Repentance, and a thorough Reformation, were wholly in our own Power: But when as Sinners we are entirely without Strength, (*Rom. v. 6, 8.*) when (as I have already observed) these Gifts are perfectly dependent upon Grace, and the good Spirit of God; surely, to talk of *deserving* the Favour of Heaven by them, must be extremely *absurd*. Nor is it only extremely *absurd*, but extremely

extremely *dangerous*; as it places the *Merit of Works* higher than ever the *Papists* placed it, and is utterly *inconsistent* with the humble Genius of the Protestant Religion.

But your Neglect of taking *proper Notice* of these Things, not only leads you to disregard the express Sayings of our Lord, and to nullify his Work, but to heal the Wounds of the Daughter of God's People *slightly*. You complain of our "Profaneness and Immorality; of our Profligacy and unjust Opposition to lawful Authority; of our Disregard to Decency and good Manners, as well as to the Laws of our Country; of that unlawful Pursuit of Pleasure, that Luxury and Extravagance, which insensibly preys upon the Constitution, debases the Sense, and corrupts the Morals of our People."—And these are Evils, of which you ought to complain: They are the sure Signs of a declining consumptive State, and can never be enough lamented. But then, you never touch upon that *Root* of Bitterness which bears this Gall and Wormwood: You say nothing of our *Unbelief*, which keeps us at a Distance from God, from *whom* we must receive every good and perfect Gift: You say nothing of *Faith*, without which it is impossible to please him, to turn from Evil or return to him. Nor do you take the least Notice of our *Enmity to the blessed Jesus*, and his holy Gospel; of that *Proneness to Rebellion* and Naughtiness of Heart, from whence proceeds every *evil* Thought, and Word and Work. *These* Things you ought to have remembered, and not to have forgotten the *other*.

Had you remarked upon *these* Evils in the *moral* View you have taken of our *national* Vices, it would naturally have led you to *point out* suitable Remedies. You must then have persuaded us to labour after an Union with Christ, the Fountain of Grace, by Faith:
and

and this *radical* Union with *Him* would have produced a *moral* Union, and have transformed us into *his Likeness*: Where *Faith* had been implanted, *Love* would have flowed; and where *Love* had flowed, there must have been ready and chearful *Obedience*; for the *End* of the Commandment is Charity, out of a pure Heart, and Faith unfeigned. But without these gracious Habits *internally* wrought, what will all the *outward* Reformation in the World do for us? Have you not read of the *Pharisees*? Did not these People keep clean the *Outside* of the Cup and the Platter? Far from being guilty of any scandalous Immorality, they prayed in the Streets, made broad their Phylacteries, fasted twice a Week, and gave Tythes of all that they possessed: Yet were their *inward* Parts so filthy, that they finally became obnoxious to a Judgment ten thousand Times worse than what has befallen the unhappy Inhabitants of *Lisbon*. Let us not *deceive* Ourselves; neither *outward* Reformation, nor *outward* Morality are sufficient; neither *outward* Professions, nor *outward* Duties will make a Man a *Christian*. The King's Daughter is all glorious *within*, as well as *without*; and if we belong to the Redeemer, we must be *sanctified* by him both in Soul, and Body, and Spirit.

If you would reform the World, PREACH THE GOSPEL: The Gospel contains the *only Motives*, that can possibly prevail upon any to embrace it. People may *talk* of the Amiability of the Divine Being, and the Charms of Virtue, thereby to allure us to return to the *one*, and to embrace the *other*; but without a true *Faith* in the *Promises* of Pardon and Acceptance, true *Repentance* can never be attained; and a free and gracious *Pardon*, and *Acceptance* is no where promised, but in the Lord Jesus Christ. The Goodness of God freely offering Pardon and Peace, must lead us back to Him,

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or we approach Him no more. Earthquakes, Famine, Pestilence, or any other Evils, have their Use only as they discover to us our present Condition, and greatly enhance the *offered* Kindness; but we love *God* because he first loved *us*: We love Jesus Christ because he obeyed, and died for us, and his great Love thus manifested; does not urge, but constrain us to love him again; because we thus judge, that if one died for all, then we are all dead; and He died for all, that they who live should not henceforth live unto *Themselves*, but unto *Him* which died for them, and rose again. These are the Cords of a Man, and the Bands of Love, wherewith we are drawn to our heavenly Father. Herein is Love, not that we loved God, but that he loved *us*, and sent his Son to be the Propitiation for our Sins; and if God so loved us, surely we ought to love Him again, and to testify our Love by a suitable Obedience. When no Creature (as I have hinted) could furnish a Righteousness, that might be *imputed* to us, who can but stand amazed, that the Father should send his only-begotten Son to obey in our Stead? When no Creature could bear the Wrath of an offended God, and by dying overcome Death, who can but stand amazed, that the Son of God should be sent to suffer and to die, that we might live through *Him*?—Who can but stand amazed, that the Son of God should take our Nature upon Himself, that he might thus *obey*, and *die* for us? How can we behold him thus *dying* for us, and not *die* to that *Sin*, for which he died? When Love so unprecedented speaks so loud, who can but hear, and wonder, and return to the Lord?

What I have said, I think, plainly shews, that your Discourse might have been *far more evangelical*; and as plainly shews, what *superior Motives to Repentance and Reformation* would have occurred if it *had* been so; so

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that,

that, humbly recommending *my Remarks* to your serious Consideration, I might here have concluded my Letter; but as you allow, that the late Earthquakes “have hitherto been the merciful *Warnings* of a kind and good Providence, to dispose us to hear the *Rod*; and to consider, with that Awe, which becomes us, the *Hand*, which hath appointed it;” a few *Eclaircissements* upon one of the Lessons which you have advanced under *that* Head become absolutely *necessary*, lest by mistaking the Case we should lose the Benefit of our Neighbour’s Afflictions.

You recommend upon this Occasion—“Our guarding Ourselves against any hard Censures, which a Reflection upon these extraordinary Calamities encourage in Minds too readily disposed to judge with Severity.” And conclude, “that it is certain, that we have *no Right* to determine what are the *particular* Intentions of Providence in this Dispensation.”—But certainly we *have a Right* to determine, that such Punishments are inflicted because of *Sin*: Else, how do they (in your own Words) “speak to us the Language of the divine Displeasure?” Else, how can they be considered as Punishments to correct some, and to warn others? Else, how can they be considered as the louder Calls of Anger? or of what Use to bring us Home to *Ourselves*? This you must grant, or you pull down all, that you have before builded, and make yourself a Trespasser. I allow, that we have *no Right* to conclude these unhappy People to be greater Sinners than Ourselves, because of their greater Sufferings: This would lead us Pharisaically to cajole Ourselves in our Iniquities, rather than to take Warnings by others, yet we are allowed to look upon them as very great Offenders. Our Saviour does not *reprove* his Disciples for thinking those

those *Galileans*, whose Blood * *Pilate* had mingled with their Sacrifices, to be very great Sinners; but for thinking them to be *greater* Sinners than *Themselves*, which is indeed, a Temper of Mind utterly inconsistent with true Repentance.

We are allowed then to suppose the *Portuguese* to be great Sinners; and that the *Lisbon* Earthquake was a Punishment inflicted for *Sin*; and, if we can discover any Thing in their Conduct, that might tend to bring down this divine Judgment upon them, it will be our *Wisdom* to take Warning by it, and carefully to avoid it as a fatal Snare: And surely we may see some Things in them, which God has, in all Ages, punished with the most severe Chastisement. As,

First, Idolatry. It is impossible but that you, Sir, must have heard of the stupid Prophaneness and Idolatry of these People; of their mock Processions, and barbarous Mimickry of the Redeemer's Sufferings; such as was a Scandal to human Nature, and such as never tarnished the most prophane Rites of Heathenism. Such Fopperies, this horrible Punishment should caution us carefully to avoid; and to avoid every Means, which would lead us into them: It should make us carefully abide by the Gospel of Christ, which is the Power of God to Salvation to every one, who believes; and wherein is revealed the Righteousness of God from Faith to Faith: It should make us careful to live up to it, lest for neglecting so great Salvation, God should give us up to strong Delusions to believe such Lies, and to worship and serve the Creature more than the Creator, who is blessed for ever.

Secondly, Persecution. We all know, that at *Lisbon* the barbarous Inquisition reigned in all its Horrors,

* See *Luke* xiii. 2.

and that Thousands have there fallen a Sacrifice to it, whose Blood has long cried aloud for Vengeance; and we know, that Persecutors have been most severely punished in all Ages: So that, taught by this dreadful Judgment, we should carefully avoid this Crime; a Crime of so deep a Dye, that in its highest Stage, when it strikes at the Truth as such, it becomes irremissible, and can never be forgiven either in *this* World, or in *that*, which is to come. I allow, that these People are connected to us by every Tie but *that* of Religion; but this of itself constitutes so vast a Difference, that, whenever we are disposed to speak most favourably of their Failings, and attribute them to the Prejudices of Education, or the Weakness of human Judgment, we should still remember, that *we* are Protestants, and *they* were Papists: And indeed, to *us*, as Protestants and Christians, there is something in this divine Judgment so very remarkable, that, if rightly considered, it may greatly confirm us in *both*.

As *Protestants*, we all look for the Destruction of Antichrist and his Kingdom; and here we behold a City whose unequalled Trade, in Gold and Silver, and precious Stones, was a proper Type of that spiritual Merchandise so many hundred Years vended by her Mother *Rome*; like whom she was built upon seven Hills; like whom, as a most obedient Daughter, she was a Nest of Idolaters and Persecutors*: And as she was so like her Mother in every Thing, we have all the Reason in the World to think, that *Rome* like *Lisbon* shall one Day be punished. Most remarkable it is, that on the Day, which she had abused to rob the eternal God of his Honour, and to give it to the whole Host of Heaven; on the Day, which she had abused in shedding the Blood of Thousands; on that very Day

* See *Rev.* xviii.

God came down to hold his *Auto de Fé*, and her own Blood was required. Thus, when her Mother *Rome* shall say, "I fit as a Queen, and am no Widow, and shall see no Sorrow;" in that very Day shall her Plagues come, Death, and Mourning and Famine, and she shall be utterly burnt with Fire; for strong is the Lord God, who judges her.

As *Christians*, we all look and wait for the Coming of our Lord unto Judgment; and therefore should pay a *special Regard* to every Token of his Approach: He himself has told us, that before his coming, "there shall be Signs in the Sun, and in the Moon, and in the Stars, and upon the Earth, Distress of Nations with Perplexity, the Sea and the Waves roaring, Men's Hearts failing them for Fear, and for looking after those Things which are coming upon the Earth; for the Powers of Heaven shall be shaken." When therefore we see any such Things come to pass, we should lift up our Heads for our Redemption draws nigh: Nor, need we to fear, if Christ dwells in our Hearts by *Faith*; if we are rooted and grounded in *Love*, though the Heavens and the Earth fly away, and their Place be found no more; for the Lord of Hosts is with us, and Jesus Christ is our Refuge. In *whom* I am,

Reverend Sir,

Your sincere Well-wisher,

R. Y.

LETTER CII.

*On a providential Deliverance from Sin.—Remarks on
Taylor on original Sin.*

London, Miles's Lane, April 9, 1752.

Dear Sir,

SOON after I received your last Favour, we were visited by a very alarming Providence; a Fire broke out in a Sugar Baker's Workhouse, Part of which communicated with my Brother's House, and the Whole was separated from us, only by a Court-Yard, four or five Yards in Breadth. Three Engines played from his House, and another stood ready in the Dining-Room, in case of any unexpected Exigency. We were all Consternation and Confusion; in the Hurry, I mislaid some where or other your valuable Letter, and cannot recover it by any Search. I wish you would be so kind, as to direct me once more to the Magazine, in which your Chronological Observation is inserted; I shall be more particularly pleased, to see Difficulties of this Nature cleared up; because, the Works of a very celebrated Genius are lately published, in which he very much decries the Chronology and History of the sacred Scriptures; I mean some posthumous Volumes, written by the late Lord *Bolingbroke*.

You will excuse me, for not making my thankful Acknowledgments sooner. The Objections you started, and the Answers you gave, were richly worth preserving; I am truly sorry, that the aforementioned Disaster has, I fear, deprived me of them. Have you no Copy taken for your own Satisfaction? With relation to my intended Work, if it was in your Hands, I believe, you would not think it expedient to add any

Thing

Thing more of the argumentative Kind. I fear, I have been too prolix already, and if ever I should be so happy, as to obtain your Revival of it, I should be very desirous that you would make very free with the Pruning-knife.—I have no Vindication, but some Excuse, for my Delay in Writing.—I caught such a Cold, on the late terrifying Occasion (being obliged to wade through Water, in order to escape the Fire) as confined me to my Chamber several Weeks. I mentioned to you *Taylor's Treatise of Original Sin*. As you have not seen the Work, give me leave to transmit, as fully as I can recollect, one or two of his Objections to the orthodox Opinion.—God is the Maker, the true and immediate Maker of all Men, *Job xxxi. 15*. Now it is impossible, that God should *make our Nature*, and yet not make the *Qualities*, and *Propensities*, which it has *when* made. Therefore, whatever Principles, or whatever Seeds are implanted in our Constitution, they cannot be Principles of Iniquity nor Seeds of Sin; because, they are all infused and planted by our infinitely good and holy Creator.—Such Passions, Appetites, Propensities, cannot be sinful, because they are necessary and unavoidable (and that cannot be *sinful* in me, which I can no ways avoid, help, or hinder) neither can they render us Objects of God's Wrath; for it is infinitely absurd, and highly dishonourable to God, to suppose he is displeased at us, for what He himself has infused into our Nature.

What says St. *James* *, “ Therewith curse we Men, who are made after the Similitude of God; ” the Similitude of God signifies those moral Endowments, which distinguish the Possessor, both from the Brutes and the Devils; and in this Image, or vested with these Qualifications, Men are made. What then becomes of the Doctrine of Original Sin?

* *James* iii. 9.

St. *Paul* speaks of People, that had their Understanding darkened, that were alienated in their Minds, were Haters of God, &c. But this is affirmed of the idolatrous Heathen: The very *Gentiles*, according to St. *Paul's* Account, shew the Work of the Law written on their Hearts, their Consciences meanwhile accusing or else excusing one another. Here then are Heathens, who have the Work of the Law, (not barely discerned by their Understanding, but) written on their Hearts; have both the Knowledge and the Love of its moral Precepts; with an awakened tender Conscience, ever ready to act the Part of an impartial Reprover, or a zealous Advocate, and what higher Character can you give of your First-rate Believer? They are also said to do by Nature the Things contained in the Law; an irrefragable Proof that our Nature is not so depraved in Point of Inclination, nor so disabled with regard to its executive Powers, as the Doctrine of Original Sin supposes.

Let me request the Favour of your Sentiments upon the preceding Objections. Your ingenious Remarks on *Deut.* xxxiii. 13, &c. I received; I prize, and I thank you for them; may the gracious God, for a Recompence, lead you farther and farther into the unsearchable Treasures of Wisdom hid in the Scriptures, and fill you with all Wisdom and spiritual Understanding. I comfort myself in thinking, that you do not in your Prayers forget, dear Sir,

Your much obliged, and truly affectionate Friend,

J. HERVEY.

LET-

L E T T E R CIII.

On Friendship, and on the Scriptures.

Weston-Favell, Dec. 14, 1752.

Reverend Sir,

LITTLE did I think, when I recommended to the Publick, the *Observations on*—that I should be so agreeably and amply recompensed for my occasional Note; recompensed with a Letter from the Author; which, I assure you, was extremely welcome; not only on Account of the same Strain of Elegance, which runs through and adorns your Book; but for the Tender which it brought me, of a very valuable Accession to the small Number of my Friends.—Your Friendship, dear Sir, I accept as a Privilege, and shall cultivate with Delight. Only I must in common Justice, forewarn you of one Particular: That your social Intercourses with *James Hervey*, will be an Exercise of Charity, rather than an advantageous Traffick to yourself. Besides other Reasons, which I might too truly alledge for the Support of this Hint, a long continued Habit of Indisposition and bodily Weakness, has laid a heavy Hand on my animal Spirits, which (take my Word for it, since I hope you will never know it by Experience) both cramps the Exertion, and obstructs the Improvement of the intellectual Faculties.—You remember, however, who has said, it is more blessed to give, than to receive; which I think, it will hold good, when applied either to the Treasures of the Mind, or the Riches of Fortune.

Your Approbation of any Thing in my slight Remarks, will give me singular Satisfaction; yet I should be no less obliged for your free Thoughts, on what
should

should have been added, expunged, or altered. Let this, dear Sir, be the First-fruits of our Friendship. Point out my Blemishes, and supply my Defects. Applause may be more soothing to my Vanity; but such kind Corrections will be more pleasing to my Judgment, and more serviceable to our common Cause. It is scarce probable, that a *second* Edition should be published, as the *first* was numerous; but if there should be such a Demand, I am sure, your Animadversions would enrich, and ennoble it.

I thank you, for your Reflections on the Scriptures, which are perfectly just, and peculiarly animated. I cannot but wish, that the Vindication of their Dignity, and the Display of their Excellency, had fallen to *your* Share. This, I trust, is a Service reserved for your Pen; to be drawn, with ten-fold Energy and Success, on some future Occasion. And may you, when called to such an important Work, be a Vessel unto Honour, sanctified, and meet for the Master's Use!

I bless God for the just Notions you form, concerning the Holy Spirit, and the Necessity of his enlightening Influences; without which, the Scriptures will be a sealed Book, and even the Word of Life a dead Letter. Men of superior Abilities too often lean to their own Understanding, and reject the Guidance, the Teachings, of the Holy Ghost. Not because these are not mentioned, insisted upon, promised in the Gospel; but because they fancy themselves capable of comprehending, without any supernatural Aid, τα μεγαλεια τε
Oss. But may we, Sir, be sensible, ever sensible, that all our Sufficiency is of God; and not blush to be the humble Pupils of the heavenly Teacher, who hideth these Things from the Wise and Prudent, but revealeth them unto Babes.—I am desirous of being taught by the Labours of learned Men; more desirous of being taught by the written Word of Revelation: But,

amidst all, and above all, to be taught of God; or, as our Liturgy very boldly, but not improperly, explains the Prophet, taught by the Inspiration of God's Holy Spirit.

I am pleased to hear from **, that you are situated near that worthy Gentleman Dr. **, whose Works praise him in the Gate; to whom belongs that noble Character, The liberal Person deviseth liberal Things; to whom, I trust, will be made good that inestimable Promise, in its fullest Extent, "by liberal Things shall he stand." They shall be his Witnesses at the Day of eternal Judgment, that his Faith in Christ Jesus has neither been empty, barren, nor dead.—When you have the Pleasure of waiting on him, be so good as to present him with my most respectful Compliments.

You are not under the least Obligation to me, for bearing my Testimony to your late Performance. It is a Debt which I owe, for the Delight I received in perusing it. I wish, it may soon come to a *second* Edition: And, if my Attestation to its Merit, is a Means of introducing it into the Hands of my Readers, I don't doubt, but it will do an Honour to my Taste. The Present, which you promise me, will be very acceptable: But my dear Sir, if you have a Family, or your Circumstances should not be affluent, I beg you would not *think* of it. You see I follow your Example, and speak, not as a new Acquaintance, but as a Bosom Friend.

Should it ever be in my Power to do you any Service, I can suggest a Method, whereby you might repay, more than repay the Favour; which is, by taking the Trouble of revising a *little Work*, which I have upon the Anvil, and bestowing upon it your *free* Remarks. A few Touches from *your* Pen would, if the Thing be not incorrigibly bad, very much *improve* it.

Had

Had I not seen a Display of your Judgment and Dexterity, in the *Observations, &c.* I should not have asked such an Instance of your Friendship: whereas now, I cannot but earnestly desire it, shall highly esteem it, and shall very thankfully acknowledge it.

“Not by Might, not by Strength, but by my Spirit, saith the Lord.” And we may truly say, not by polished Diction, or brilliant Sentiment; not by the Arts of Persuasion, or the Force of Reasoning; but by God’s almighty Blessing, our Attempts are prevalent, and our Books successful. This is my Comfort, and this my Confidence: As an Author, I would aim, singly aim at the Glory of my divine Master, and the Furtherance of his everlasting Gospel. Then I would resign the Issue of my Endeavours wholly to his Providence and Grace; who can, “out of the Mouths of Babes and Sucklings, perfect his Praise.” Nevertheless, I would by no Means neglect the Recommendations of a graceful Composition. I would be glad to have the Apples of Gold, which are the Truths of our holy Religion, conveyed or set in Pictures of Silver. For this we have the Genius of human Nature, which, generally speaking, must be pleased, in order to be profited. For this we have the Precedent of the wisest of Men, who sought and found out acceptable Words, even when *that*, which was written, was the Truth of God.—If it is consistent with your other Engagements, to oblige me in this very substantial Manner,—Mr. **, who undertakes to transmit this Letter, has promised to convey a little Parcel to your Hands.

I wish you, Sir, what the eloquent Apostle styles *, “the Riches of the full Assurance of Understanding,” and turning my Wishes into Prayers, take my Leave, and profess myself, Rev. Sir,

Your truly affectionate Friend and Brother,

J. HERVEY,

* See *Coloss.* ii. 2.

L E T T E R C I V.

*On Marshall on Sanctification.**My dear Friend,*

THE Apostle warns us not to be "carried about with every Wind of Doctrine."—I think *Marshall* has answered great Part of Dr. C***'s Letter (see Page 96, 97, of the 8vo. Edition.)—Pray desire Dr. C*** at his Leisure to shew, wherein he suspects *Marshall* to be unscriptural.—You may depend upon it, I shall appeal from the Doctor's Determination, unless he supports it *by Scripture*.—The Poor and Unlearned, generally understand the Gospel better than the accomplished Scholars: because "it pleases God by the Foolishness * of preaching, to save them, that believe."—God long ago foretold, that but *few* would understand and receive evangelical Truth. "Who hath *believed* our Report?" says *Isaiab*: "Very, very few." To this *St. Paul* adds; "Not many wise, not many mighty are called."—The Attributes of the Deity will stand clear from all just Impeachment, if we demonstrate, that his Doctrine is most excellently calculated, to *humble* the Sinner, to *exalt* the Saviour, and *promote* filial Obedience.—Let the Objections and Misapprehensions of such learned and ingenious Men, teach us to distrust our own Ability; not to lean to our own Understandings, but seek more earnestly for the Spirit of Wisdom and Revelation.

Dr. C*** thinks the Doctrine delivered in *Marshall's* Book to be inconsistent *with Scripture*, and repugnant to *Reason*.—Whereas, I think it contains the *very Marrow* of Scripture; consequently, is Reason in its *highest*

* See 1 Cor. i. 21.

Refinement.

Refinement. I daily experience it to be the Medicine of my better Life, or the most fovereign Means to comfort the Conscience and purify the Heart.—If the Doctor had Leisure, I should be glad to hear what a Person of his fine Sense and keen Discernment could say against my favourite Author.—

Have you any Author of Elegance and Spirit, who has written either a Treatise or Sermon on the Subject of true * Holiness,—its Nature,—its Necessity,—its Excellency? If you could furnish me with such a Treatise I would endeavour to put his Displays of Holiness into *Theron's* Mouth; and *Assasio* should show the Manner of acting, all on evangelical Principles.—Has Bishop *Atterbury* said any Thing of this Kind, or *Foster* in his Sermons.—I wish you would search your own Stock of Ideas. Search your most admired *Arminian* Writers, and produce the noble Qualities, the important Duties, which constitute the Dignity or the Happiness of our Nature; and I will undertake, (I will attempt, at least) to point out the expeditious and easy Way to them, all on Mr. *Marshall's* Plan.

The Doctor is strangely vague in his Argumentation. On the *two first* Topicks he does little else but ramble; the last he absolutely mistakes. I don't affirm, that we have sufficient Strength. I wonder how He could *suppose* this, when he knows it is *our Persuasion*, that we have not Power so much as cordially to *will that*, which is good. But a *Persuasion*, that God will give us suffi-

* See Bishop *Fowler's Design of Christianity*, or plain Demonstration that the enduing Men with inward, real Righteousness (or true Holiness) was the ultimate End of our Saviour's coming into the World; and is the grand Intention of his blessed Gospel.—Whoever therefore reads Mr. *Hervey's* late Edition of *Marshall on Sanctification*, would do well to read with the *same* Attention, what is said on the same Subject by Bishop *Fowler*. A beautiful Edition of whose Work may be had at Mr. *Rivington's* in *St. Paul's Church-Yard*. Price 3s.

cient

cient Strength is the Point we plead for, the Privileges to which we stand intitled by the Gospel.

You forgot my dear Friend, to send me *Jennings* on *Original Sin*.—If you think Mrs. *** is in Want, I will very willingly give her two Guineas. Who would not give away their Superfluities for *his* Sake, who gave his very Life for our Sins? Oh that I had also Strength of Body, that I might spend what is more valuable than Gold in his sacred Service! But forbear my Soul, his Will be done.—I hope God may incline your Heart, to review the Manuscripts I sent you, and strengthen your Judgment, to discern their Improprieties. I really have no Fondness to appear again in Print: I had much rather decline, what requires any Labour of the Brain. But, since I have proceeded so far in the Work, since there is some Expectation of it, and many Prayers put up for it, I cannot be easy, when I offer to discontinue it. Do, my dear Friend, give me a little of your Time; take some Pains in my Behalf; it is the last Trouble of this Kind I shall ever give you. For should this Piece be finished, never, never will I attempt another. Who knows, but if you help me in this Work, I may converse with you, when I am dead; and perhaps, a very weak Hint from the Pen of an old Friend, may be blessed to your Comfort, when he is gone hence, and no more seen. Till then, after then, and for ever, I hope to be affectionately your's,

JAMES HERVEY.

P. S. Pray let me hear the Issue of your Interview with the Gentleman.—I hope, the God of Wisdom and of Power, will give you an irreproachable Conduct, and a decent Boldness. “Why should we be afraid of Man, that shall die, and the Son of Man, that shall be as Grass; and forget the Lord our Maker, who stretched out

out the Heavens, and laid the Foundation of the Earth? Fear not, you have done nothing in this whole Affair; but what, I am verily persuaded, is pleasing to *Him*, whose Loving-kindness is better than Life.

Oh! that it was worth your while to wish, and that it was safe for me to grant, an Absolution of my Sentence against you—but you must not come to *bear* me so long as the Small-pox is in *Northampton*, as many of my People will be terrified at *your* Presence. I'll tell you one good Thing, that was in my Sermon last *Sunday*; this Portion * of Scripture, *viz.* "With the Lord there is Mercy, and with *Him* is plenteous Redemption." And this, all this is for you, my dear Friend; and for thee, my sinful Soul. Oh let us receive the Blessings; let us embrace the Blessings! For it is our gracious Master's Will, by these sweet, inviting, generous Methods, to wean us from a deluding World, and win us to his blessed Self.

Adieu.

LETTER CV.

The Plan of his Treatise on Gospel Holiness.

Dear and Reverend Sir,

YOU need no Apology for delaying your Answer to my Letter. You have a Precedent to plead, which must, if not satisfy, yet strike me dumb; but I propose, if the Lord assist, to be more punctual in the future, in acknowledging the Favours I receive from my valuable and valued Correspondents; among whom, I shall always reckon Mr. * *.

* See *Psalms* cxxx. 7:

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THE PLAN.

VOL. II Z upper,

Supper, when mixed with Faith, are effectual Means of Holiness.—Our Friends part, and renew their epistolary Correspondence. *Theron*, desirous to glorify the God of his Salvation, asks Advice concerning the best Method of Family-Worship, educating Children, instructing Servants, and edifying his Acquaintance.—On each of these Particulars *Aspasio* satisfies his Inquiry. Enlarges on the Subject of Education, especially the Education of Daughters, as that seems to be most neglected, or the proper Manner of conducting it least understood.—*Letter on the Covenant of Grace*; comprizing the Substance, and being a kind of Re-capitulation of the preceding Volumes.—*Letter on the Way of living by Faith in the Son of God, or the Way of reducing all the Gospel Doctrines to suitable Practice*.—*Aspasio* seized with a sudden and fatal Illness. His Sentiments and Behaviour in his last Moments.

This, dear Sir, is my rough Draught. Apply the Compasses and Plummet: Examine it with your Rule and Line. Improve my Plan; assist me, with your Advice and Prayers, to execute the Work; and may the great Master-Builder enable me to bring forth the Topstone, for the Honour of his holy Name, and for the Edification of his chosen People.—I am, dear Sir,

With unfeigned affection, your Brother in Christ,

J. HERVEY.

N. B. *As Mr. Hervey did not live to finish his Plan, and as he was himself apprehensive that he should not, be desired in his Preface to Marshall on Sanctification, that Marshall might be considered as a Supplement to Theron and Aspasio, and as a kind of Substitute for what he intended to write on the same Subject, according to the Plan here proposed.—His Words are, “I do by these Presents depute Mr. Marshall to supply my Lack of Service.”*

LET-

LETTER CVI.

Several Additions proposed to his Remarks on Bolingbroke.

Weston, Feb. 3, 1753.

Dear Sir,

I AM greatly obliged for your repeated Favours, and truly sensible of my Obligations. I have not acknowledged them so punctually as I ought, but I *hope* you will excuse this Neglect, and ascribe it to the real Cause, ill! Health and weak Spirits, which cramp my Mind, unnerve my Hand, and make me trespass upon the Candor of all my Correspondents. Why did I say, I *hope*? I see you *do* excuse me: Of this your last Letter, transmitted to Mr. *Moses Browne*, is a clear and pleasing *Proof*, which I safely received, and for which I sincerely thank you;—as I bless the God of Grace, and the God of Wisdom, for giving you so friendly a Temper, and so discerning a Judgment.

The little * Piece which you have so judiciously retouched and improved, was not written for publick View, but I thought after frequent Prayer to God for Direction, and attending to the Workings of his Providence, it was his Will that it should be published. I was sensible of its many Defects, but upon his Almighty Power, I depend for its Usefulness: He can bid even a Worm thresh the Mountains, and make his Strength perfect, illustrious, triumphant, in the most abject Weakness. Blessed be his holy Name, that the Servants of Jesus Christ, and the Advocates for his sacred Cause, have such an Arm to rely on! If another Edition should be required, I will take Leave to enrich my Piece with

* This little Piece, was Remarks on Lord *Bolingbroke's* Letters on the History of the Old Testament.

your Remarks; and let me beg of you to favour me with your Opinion, in Relation to some Additions, which I have occasionally penned, Page 111. after Line 22. add—But what shall we say to a Mistake in the sacred Chronology—a palpable Mistake pointed out by his Lordship, proved to be such by the Testimony of profane History—*Samaria* said to be taken by the King of *Affyria*, twelve Years after the *Affyrian* Empire was no more?—For my own Part, I make neither Hesitation nor Scruple to reply, if *Isaiab* and * *Herodotus* vary, if the Authors of the *Kings*, the *Chronicles*, and several of the Prophets, differ from the *Greek* Historians, I am under no Difficulty in settling my Judgment, and taking my Side. When profane Writers agree with the sacred, I admit both Accounts; when they disagree, I reject the former and acquiesce in the latter. Nor can I tax myself with any thing unreasonable or arbitrary in this Proceeding: For surely those Writers, who are able to foretell future Events, must deserve the Preference in relating past: Those Witnesses, who dwelt on the Spot, and were personally concerned in Affairs, are more to be relied on than those, who lived in a distant Country, and wrote in a distant Age? With regard to the Case specified by my Lord *Bolingbroke*, I believe the attentive Reader will find the Error, not in the sacred Chronology, but in his Lordship's Apprehension. The Kingdom of *Affyria* was not at that Period no more; but like the *Irish* or *Scotch* Crowns to the *English*, united to the *Babylonian*: Of which, when the holy Writers treat, they call it sometimes by one Name, sometimes by the other.

Page 15, after established—insert—“If *Isaiab* speaks by divine Inspiration, when he says of the formidable

* *Herodotus* does not differ from the Prophet *Isaiab* and the Scripture Account of the Empire of *Affyria*, 'tis *Ctesias* and *Justin* that vary from it.

Sennacherib, The Lord of Hosts shall stir up a Scourge for him, according to the Slaughter of *Midian*; surely that memorable Defeat, recorded in the Book of *Judges*, must be an undoubted Fact. Could the Spirit, which is infallible, give such a Sanction to a Story, which was fictitious?" When the same *Isaiab* prays in that elevated and ardent Strain—"Awake, awake, put on Strength, O Arm of the Lord! awake as in the ancient Days, in the Generations of old! Art thou not it, that hath cut *Rabab*, and wounded the Dragon? Art thou not it, which hath dried the Sea, the Waters of the great Deep? that hath made the Depths of the Sea, a Way for the Ransomed to pass over?" Can we reasonably imagine, that the Prophet would plead lying Vanities, before the God of Truth? that He would ground his own and his Countrymen's Faith, on a popular Romance; or on what my Lord calls, "a purely human and therefore fallible" Narrative?

Does not the blessed Jesus describe the Manner, and illustrate the Efficacy of his own Death, by the Serpent lifted up in the Wilderness, and its all-healing Virtue on the wounded *Israelites*? Does not the holy Apostle enumerate several of the most wonderful Miracles, wrought for the Deliverance, the Preservation, the Chastisement of *Israel*, and from these Occurrences, deduce the most important Admonitions; urge the most forcible Exhortations?—Such References, made by such Persons, not only *suppose*, but *prove* more than bare *Allusions*, they are also Ratifications; and demonstrate, with an Evidence, clear as the Wisdom, firm as the Faithfulness, of an incarnate God, that the Writers of these Accounts, have neither deceived us, nor were deceived themselves. Should it be said, that these Passages are chiefly in the *Mosaical* History, and therefore give no Authority to the other historical Memoirs; I would ask, Does not St. Paul, *Rom.* ii. 2, 3. quote a

Passage from the Book of *Kings* * ? Does he not build upon the Passage as a sure and indubitable Truth ? Does he not dignify the Book with what I may term, the incommunicable Character in Writing ; and style it, by Way of superlative Eminence, *the Scripture* ? Is it not undeniably certain, that the *Jewish* Youths, and *Timothy* among the rest, were instructed in the *historical* as well as the *prophetical* Volumes of the *Old Testament* ? Does not the best of Judges recommend *all* those Volumes to our highest Estimation, by pronouncing them *holy* Writings ? (*ἁγία γραμματα*) Does he not clearly manifest their *divine Extract*, when he so nobly displays their *divine Effects* ; “ They are able to make thee wise unto Salvation, through Faith, which is in Jesus Christ ? ” What then shall we think of Lord *Bolingbroke*’s Declaration ? which I could not read without Grief, and cannot transcribe without Horror. “ The Bible History appears to every one, who reads it without Prepossession, and with Attention, to be nothing more than a Compilation of old Traditions, and an Abridgment of old Records.” In short, the doctrinal and historical Parts are indissolubly, &c. Page 20, Line 18, after the Word “ Vigilance ” and instead of the eight following Lines, insert—The Number of whose Verses,—especially in the Pentateuch—was computed ; and the Arrangement of the very Letters, for the Space of many Centuries, known ; whether, before the coming of Christ, the Spirit of Prophecy, which confessedly existed in the *Jewish Church* †, was not sufficient to prevent,

or

* 1 *Kings* viii. 32.

† This is a Fact asserted by every ancient Prophet, and by almost all the sacred Historians. A Fact, confirmed by Christ and his Apostles ; unanimously attested by the earliest *Jewish* Writers : Neither disproved nor contradicted, nor so much as questioned, by any cotemporary Author. And if all this does not amount to a

proper

or else sure to detect, any corrupt Innovations; whether, after the Coming of Christ, the jealous Eye which the *Jews* and *Christians* had on each other, was not an unsurmountable Bar against any material Alterations.

Page 21, Line 2. after "Composition"—add—
 "Though we should rescue our sacred Books from the Imputation of spurious Additions, this will not, with my Lord at least, either establish or retrieve their Character;" they contain, he says, a very imperfect Account of the *Israelites* themselves, of their Settlement in the Land of *Canaan*, of which by the Way they never had entire, and scarce ever peaceable Possession.—The sacred Narrative is a *summary* Account of the *Jewish* Affairs; but is it therefore to be censured as an *imperfect* Account? It is an Epitome, rather than a complete History; but has it not all the Qualities of a perfect Epitome? Those particular Facts are selected, which have a more especial Reference to the Interests of Religion, and the Kingdom of the Messiah: In which the divine Providence is most eminently conspicuous; and from which Mankind may be most effectually edified.—Instead of finding Fault with the Writers for not being *copious*, when their professed Aim was to be *concise*, a true Critic would rather admire the Felicity of their Narration. Which, though a foreign History of the remotest Antiquity, relating to a People of the most singular Manners, and peculiar Customs, expressed

proper Proof, what proper Proof can be given of any Transaction, that passed in a remote Age?

The Argument mentioned above will receive additional Strength, if considered in Connection with that solemn Charge, "Not to add nor diminish." *Deut. iv. 2. Prov. xxx. 6.* and with the Custom observed by the Prophets, of referring People for a Solution of their religious Doubts, to the written Word. For, would Men of the prophetic Character, allow a Book full of spurious Additions? Or would they direct the well-disposed, to such fallacious Guides?

in an obsolete, dead Language, and comprised in the shortest Compass, is nevertheless so clear, so intelligible, and so very satisfactory.

But they contain a *very imperfect* Account of the *Israelitish* Settlement in *Canaan*.—Is it possible for a Person, who has read the Book of *Joshua*, to advance such a Position? Was ever any Thing of the Kind described more minutely, or with greater Accuracy? Here we have the general Distribution of the Land, and the Extent of each particular Allotment. The Borders of the several Divisions are marked out, as with a Line, and the Cities in the several Cantons, mentioned by Name. In short, this whole Transaction is so circumstantially displayed, that some Readers, agreeing with my Lord in their Disaffection to the Bible, but diametrically opposite in their Taste of Literature, have thought it particularised even to Tedioufness.—However, this Particularity of Description was highly expedient, not only to supersede any such Objection, as his Lordship has raised, but also to ascertain by an unalterable Standard, the Boundaries of the Tribes; to prevent any Encroachments upon the Inheritance of each other; and to demonstrate the wonderful Agreement, between the ancient Prediction of *Jacob*, the more recent Prophecy of *Moses*, and the Situation, the Limits, the Produce of the Territories*, respectively assigned to the patriarchal Families.

* *Jacob* foretold, That *Zebulun* should dwell at the Haven of the Sea, whose Portion actually lay on either Side of the Sea of *Galilee*, and extended to the *Mediterranean*.—*Moses* foretold, that the Lord should dwell between *Benjamin's* Shoulders, or the Temple be placed at the Extremity of his Borders.—But I would refer my Reader to *Gen. xlix.* and *Deut. xxxiii.* In which Chapters, compared with the distinguishing Circumstances of the several Tribes, he will discern a most surprising Spirit of Prophecy; planning out, with Precision, what was afterwards determined by Lot; and foreshewing, with Exactness, what was not come into Existence,

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The *Israelites*, it is added, never had entire, and scarce ever peaceable Possession of the Land. This, my Lord imagines, must imply an Inconsistency between the divine Promise and the Issue of Things: Therefore, to animadvert upon it, he digresses from his Subject. But how will his Lordship's Animadversion comport with the Testimony of *Joshua*? Just as well as Light consists with Darknes. "The Lord gave unto *Israel*, all the Land which he sware to give unto their Fathers; and they possessed it, and dwelt therein. And the Lord gave them Rest round about, according to all that he sware unto their Fathers." *Joshua* xxi. 43, 44. Is it not demonstrable, from *Joshua's* topographical Draught of the Country, and from the Habitations allotted to the several Tribes, that they possessed the Bulk of the Land? What little remained in the Occupation of the *Canaanites*, bore no more Proportion to the Heritage of *Israel*, than the Addition of a Fringe, or the Insertion of a Loop, bears to the whole Dimensions of the Garment. That they possessed all this, and that they possessed no more, were Circumstances equally consonant to the prophetic Declarations of Scripture. The one, a punctual Execution of the Minatory; the other, an evident Accomplishment of the Promissory. He that said to their pious Progenitor, "Lift up now thine Eyes, and look from the Place where thou art, Northward, and Southward, and Eastward, and Westward; for all the Land which thou seest, to thee will I give it, and to thy Seed for ever*," *Gen.* xiii. 14, 15. The same said unto their degenerate Offspring, "Else if ye do in any wise go back, and cleave unto the Remnant of these Nations, even these

* For ever, is evidently promised, on Condition of their Obedience. Whereas, in Case of Disobedience, the very Reverse is threatened, *Deut.* iv. 25, 26.

that

that remain among you; know for a Certainty, that the Lord your God will no more drive out any of these Nations from before you," *Joshua* xxiii. 12, 13. My Lord must forget this last Particular, or neglect to compare it with the preceding; otherwise he would have seen in these Prophecies and their corresponding Events, a signal Manifestation of God Almighty's Goodness, Justice, and Faithfulness: Goodness in giving what he gave, Justice in withholding what he withheld, and Faithfulness in both Dispensations.

As for peaceable Possession—we have already heard the Witness of *Joshua*, a very sufficient Witness, one would presume, as he was Generalissimo of the Jewish Forces, and Superintendant-General of the Affair. However, let us search the Records of the Nation, here we meet with long Periods of Peace, under the Government of their first illustrious Commander, and under the subsequent Administration of their Judges: "The Land had Rest from War," *Josh.* xiv. 15. "The Land had Rest forty Years," *Judges* iii. 11. "The Land had Rest eighty Years," *Judges* iii. 30. We find the same Face of public Repose, in the Reigns of *David* and *Solomon*, *Asa* and *Jehoshaphat*; and not of one only, but of every righteous and religious King; or, if Peace departed for a Season, Victory supplies its Place, and Success crowned their Arms.—The Blessing of national Tranquillity, was never promised to the *Israelites* absolutely, but upon Condition of Fidelity to their Almighty Sovereign. Whenever they were entitled to it, by Virtue of this Promise, and their corresponding Obedience, they never failed to enjoy it. Whenever they forfeited their Title, either by revolting to Idolatry, or confiding in Idolaters, they were constantly punished with intestine Commotions, or foreign Invasion. What shall we infer from hence? a Conclusion any Way prejudicial to the sacred Annals? No; but

but greatly to their Glory. From hence it appears, that they are indeed the Annals of Heaven: A Register, not merely of political Conduct, but of divine Dispensations: The awful and important Memoirs of a real *Theocracy*, in which, according to the emphatical Language of *Isaiab*, "The Lord was their Judge, the Lord was their Lawgiver, the Lord was their King."

But these Facts, my Lord complains, are related in a confused Manner. To which I answer, We have each Reign in the proper Order of Time: The Parentage of the Sovereign is specified, and his general Character given. We are informed at what Age he ascended the Throne, and how long he swayed the Sceptre: Who were the eminent Persons, and what the remarkable Incidents, which distinguished his Government? how he died, and where he was buried. Is this Confusion; where then shall we look for regular Arrangement?—Perhaps his Lordship means the interchangeable Narration of Occurrences, in the Kingdom of *Judab*, and the Kingdom of *Israel*. This, I own, is observed in the latter Parts of the sacred History. But this can no more be called Confusion, than the Disposition or varying Colours in some beautiful Piece of *Mosaic*, can be called Irregularity. It is rather a fine Contrast, or that pleasing Diversification in the Series of Historical Writing, which my Lord's poetical Friend so justly admires in the Decorations of a rural Seat:

*Here Order in Variety you see,
Where all Things differ, and yet all agree.*

POPE.

Page 61 to Line 19, suppose I subjoin the following Note.—*Joshua* and *Samuel* wrought Miracles: *Isaiab* and *Jeremiab* foretold future Events. Though it is not absolutely certain, that all the sacred Historians were Prophets,

Prophets, yet it is highly probable, from *1 Chron. xxix. 29.* This, however, is unquestionable, that their Writings were reviewed and approved by Men of prophetic Gifts, and the Approbation of such Judges, must give a Sanction, little inferior to the Authority, which their own Compositions would claim.

Page 71, at the Top of the Page add—My Lord tells us, “That the Scripture History contains an Account of the Divisions and Apostacies, the Repentances and Relapses, Triumphs and Defeats of the *Israelites*, under the occasional Government of their Judges, and under that of their Kings, and of the *Galilean* and *Samaritan* Captivity.” Whether this is mentioned by Way of Derogation, let the judicious Reader determine. I would beg Leave to observe, that these Occurrences, related in the scriptural Manner, with a continual Regard to the superintending Hand of Providence, are some of the most weighty and interesting Materials, that can enrich the historical Page. None so well calculated to teach Nations, to admonish Kings, and improve Posterity.—His Lordship might have said, with the utmost Veracity; and, I think, in common Justice, he ought to have said: They contain also, the most unparalleled Instances of national Success, and personal Atchievements; the most beautiful and affecting Pictures of Virtue, delineated through all its Branches, in a Multiplicity of living Characters; than which nothing can be better accommodated, to excite the Attention, and charm the Imagination; to touch the Heart, and impress the Passions; to inflame them with the Love, and mould them into the Image of universal Holiness. Here we behold a People always destitute of Cavalry, the main Strength of the Battle; yet always a Match, and more than a Match, for their most powerful Adversaries, so long as they maintained
a dutiful

a dutiful Reliance on their God: A People, who left their Frontiers naked and defenceless, at three stated Solemnities in every Year; yet never were invaded, at this critical Juncture, by their most vigilant Enemies, so long as they persisted in Obedience to their Almighty Protector: a People, whose very Land, as well as its Inhabitants, was wonderful; both the Scene and the Subject of Miracles: For, after five Years unintermitted Tillage, (which, one would imagine, should have exhausted its prolific Powers) it yielded constantly a double Increase, in order to supply the Demands of the succeeding Year; when, by the divine Appointment, all was to lie fallow and uncultivated.—Here we behold Men of such singular and exalted Piety, that they walked with God, and were translated into the Realms of Glory, without passing through the Gates of Death: Men of such undaunted Courage, that they have rebuked Princes, confronted angry Monarchs, and smiled at the severest Menaces of a Tyrant, whose bare Frown has made the World to tremble: Men of such heroic Abilities, that one of them has slain his Hundreds; another of them has put his Thousands to Flight; and both by the most contemptible Weapons: a third without any Weapon, has given Chace to the roaring Lion, and the ranging Bear; and rent them to Pieces, or smitten them to the Earth: Men, that have been empowered to shut or open the Sluices of the Sky; have commanded the Ground to expand her horrid Jaws and swallow up the Living; or bid the Grave unlock her adamantine Doors, and restore the Dead: Men who have walked amidst the burning fiery Furnace, as composed in their Spirits, and as secure in their Persons, as if they had been taking the Air in some calm, sequestred, shady Bower. In a Word, here is a Detail of such marvellous Things, as no Eye hath seen performed in any other Nation under Heaven; no
Ear

Ear has heard related by any other Annalist or Biographer whatever; and, though they are the very Sanctity of Truth, yet such as never entered into the Imagination, even of Romance itself to conceive *. My Remarks, &c.

Your Opinion with relation to the preceding Paragraphs, will be received as a Favour, and attended, I hope, with a Blessing.—I find, I am blamed, for animadverting on his Lordship's Style, (Page 36.) For not giving his Lordship the Title of Noble, not treating him with a Respect suitable to his Dignity. I have trespassed, it is farther alledged, against the Rules of Candour and Benevolence, Page 33, 34, and Page 68. I know you have a large Share of Patience, may the Lord Jesus (of whose Fulness his Saints receive, even Grace for Grace) multiply upon you, both this, and every other Fruit of the Spirit! Pray, what do you apprehend to be the precise Meaning of St. Paul's Expression *EX WISELIS EIS WISELY*.—*Romans i. 17.* "From Faith to Faith," as it is translated.

I should be much obliged, if you would let me know, what are some of the most valuable Books, which you have met with on various Subjects of Importance? What little Treatise is most proper to put into the Hands of illiterate People?—What are some of the most judicious and improving Compositions in Biography?—What the most sound and weighty Authors, that might be recommended to a young Student in

* "For, ask now of the Days that are past, which were before thee, since the Day that God created Man upon the Earth; and ask from one Side of Heaven unto the other, whether there hath been any such Thing, as these great Things are, or hath been heard like them," *Deut. iv. 32.* This, though spoken of the Miracles wrought in *Egypt*, and the Wonders manifested in the Wilderness, is applicable to almost the whole Tenour of the Scriptural History.

Divi-

Divinity * ?—You see I am always in the begging Strain, the Language of my Letters, is like the Horse Leeches two Daughters, Give! Give!—All I can do, by Way of Return, is to beseech the King immortal, invisible, the only wise God, to give you all spiritual Blessings in heavenly Things.—To do this, with all the Ability which God shall bestow, will be as truly pleasing to, as it is justly due from,

Dear Sir,

Your much obliged, and very affectionate Friend,

JAMES HERVEY.

LETTER CVIL

Remarks on various Subjects.

Feb. 12.

My dear Friend,

I Will take a Hundred of *Jenks's Every Man's ready Companion*, for my Mind is not altered, since I promised this;—nor my Charity-Purse drained.—'Tis a useful Book to give away.

I am glad *Jenks's Meditations* sell, and I hope, the Lord will make them a Blessing to the Reader: 'Tis pity they cannot be contrived in less than two Volumes Octavo.

Does Mr. * * want Amusement? Let him take your Friend Dr. Young's Advice †:

Retire, and read his Bible to be gay.

Does Mrs. * * * want it? You should teach her to delight in God, and to rejoice in Christ Jesus. A

* See the Note in the LXXXIIIId, Letter. of this Volume.

† See Letter XC.

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certain Gentlewoman in *Miles's-Lane*, whom you once reproved, has been taught to find her Consolation, not in the Entertainments of the Stage, but in the assured Hopes of Heaven.

Have you given liberally to the Poor? Ask your Heart, whether you gave out of Love to your dying Saviour? Was this the Motive? It would then be *universally* influential; and you would think you could never do enough for his Honour.

If an Earthquake should happen, ask Mr. ***, (that Advocate for the Theatre) if he would like to be found in the Play-House, and go from the Boxes, or Pit, to the great Tribunal? Indeed, indeed the Stage * is indefensible.

Thanks for delivering my Message. I wish you a safe Return, and the continual Guidance of Heaven.

Your's most cordially,

My Messenger waits,
pardon Haste.

J. H.

* See *Law's absolute Unlawfulness of the Stage fully demonstrated*.—And likewise *Witherspoon's Serious Inquiry into the Nature and Effects of the Stage*, being an Attempt to shew, that contributing to the Support of a *Public Theatre* is inconsistent with the Character of a Christian. This was reckoned by Mr. *Hervey* the most masterly Piece ever printed on the Subject.—'Twas wrote by the same Gentleman who published the valuable *Essay on the Connexion between the Doctrine of Justification and the imputed Righteousness of Jesus Christ, and Holiness of Life*.—He wrote likewise *The Characteristics*, which have been much admired for the Keenness of the Satire, and Liveliness of the Diction.

L E T T E R CVIII.

*The Plan of Theron and Aspasio.**Weston-Favell, May 19, 1753.**Dear Sir,*

I Have lately been somewhat busied in preparing a Sermon to be preached before the Clergy, at our Archdeacon's Visitation : and to my weak Nerves, and languid Spirits, a little Business is a Toil. A Commentator, with whom I wish you may long be unacquainted, has taught me the Meaning of Solomon's Description, " The Grasshopper shall be a Burden."

This, I hope, will apologize for my Delay, in answering more fully your last very obliging Favour.—More fully, I say, because, in a former Letter, I acknowledged the Receipt of a Parcel with your Remarks. Let me once more, dear Sir, return my sincerest Thanks for those judicious and delicate Observations. They are so valuable, that I cannot but be very desirous to have the other Parts of my proposed Work, undergo the same Scrutiny, and receive a Polish from the same Hand. If this kind Office will not too much interrupt your own Studies, give me a Permission to send another Packet; and withal a Direction, how I shall transmit it to you most expeditiously.

You will easily perceive, from several Hints, perhaps, from the whole Tenour of my Writing, that your new Friend is, what People would call a moderate Calvinist. Your Sentiments in some Particulars, may differ from mine. Freely object, wherever this is the Case : I assure you, I can bear, I shall delight to have my Notions sifted. Nor am I so attached to any favourite Scheme, but I can readily relinquish it, when Scripture and Reason convince me it is wrong.—When I see wise

and learned Men, forming Opinions different from mine, I hope it will make me diffident of my own Judgment; teach me "not to lean to my own Understanding;" and prompt me to apply more earnestly, for that blessed Spirit, whose Office it is, "to lead into all Truth."

I shall be glad to hear, that the Work you have in Hand is going on with Expedition. What a Privilege will it be, and what a distinguishing Favour, if the great eternal God vouchsafes to make Use of our Pens to bring any Glory to his Name, or impart any spiritual Good to his People! To no Occasion is the wise Man's Exhortation more applicable: "Whatsoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom, in the Grave, whither thou goest."—I have a Treatise intitled, Dr. Hildrop's * *Husbandman's Spiritual Companion*; but never read a Page in it, nor ever heard a Character of it. I have a Discourse upon the same Subject, amongst the Writings of Mr. Flavel; it is a long Time since I saw it, and then I only dipped into it, so that I cannot pretend to give a Character of it: Only I think, in general, that *Flavel* abounds with fine Sentiments, exalted Piety, and his Language, for the most Part, is expressive and beautiful.

Possibly you will wonder that I should have had the Treatise you inquire after so long, and not have perused a single Page of the Book; and you justly might, in Case I had bought it: But it came to me by Inheritance. My Study is composed of the Books, that were collected by my Father, and Grand-father: Among which there are Multitudes, to which I shall continue a Stranger, as long as I live, though they stand at my Right-hand

* This is reckoned a lively, sensible, and ingenious Performance, and a fit Present for Countrymen and others. Sold by Rivington.

and

and my Left every Day.—I want to be better acquainted with *God's holy Word*—to have its inestimable Truths lodged in my Memory—its heavenly Doctrines impressed upon my Heart—that my Tempers may take their Fashion from it—that my private Conversation may be seasoned with it, and my publick Ministrations enriched by it.—Thus, dear Sir, may the Word of Christ dwell in us richly!

Will you give me Leave to lay before you a *Plan* of the Work? (Part of which has already received, and the Remainder humbly requests, your improving Touches)—*viz.* Sincere Obedience not sufficient for our Justification—The Design of God's Law, to convince of Sin, and bring to Christ—Some farther Objections urged and answered: The whole summed up. Our Friends part, but agree to correspond.—*Theron* more attentively observing his Heart and Life, is convinced of his guilty State; and begins to see the Necessity of a better Righteousness than his own; desires to see what can be alledged in Support of the *Imputation* of Christ's Righteousness.—This occasions some Letters from *Aspasio*, wherein the Point is proved, from the Articles and Homilies of our Church; from the Writings of our most eminent Divines; from the Old and New Testament.—The Excellency of this Righteousness displayed, both from its matchless Perfection, and the Dignity of the Author.—A Letter or two from *Theron*, by Way of carrying on the epistolary Intercourse, relating to the Wonders of Creation, as they appear both in the Sea, and on the Land; chiefly calculated to manifest the Goodness of the Creator, not without a View to the main Subject.—The Influence of this Righteousness, on moral Virtue and evangelical Holiness—Our Friends brought together again. *Theron*, under discouraging Apprehensions—The Freeness of Grace, and of the Gift of Righteousness—Discourse on Faith, by which

we are united to Christ, and interested in his Righteousness.—The noble, beneficial, and delightful Use to be made of this Doctrine—*Theron* relapses into Sins of Infirmary: His Faith shaken: Supports proper for such a State—Sanctification; its Nature, its Principles, its Progress.—*Assafo* seized with a sudden and fatal Illness; his Sentiments and Behaviour in his last Moments.

These, dear Sir, are the Stamina of my intended Piece. Oh! that *He*, who educes so many Millions of elegant Leaves, lovely Flowers, and graceful Plants, from the Seeds of Spring, may enable this enfeebled Hand to dilate, fill up, and finish the Whole!

As soon as I conclude this Epistle, I write to a very ingenious Friend of your's: With *whom*, several Years ago, I had begun to form an Acquaintance; but my Departure from *Oxford*, and other Accidents, interrupted the Intercourse for several Years. And I was informed, to my unfeigned Sorrow, that Mr. *** was dead. But a Letter lately received from him, most agreeably undeceived me, and brought a very welcome Overture for a Renewal of our Correspondence.—God Almighty grant, that all our social Communication may be a happy Means, not only of cherishing our Affection, and refining our Taste, but also of quickening our Love to the blessed Jesus, and animating our Zeal for his sacred Interests; or, as the Apostle expresses my Wish, with an Energy which no Language but his own can reach, that they may be subservient and effectual *ἡ παροχὴ αἰνῆς καὶ καλῶν ἔργων*.

One or two Articles I forgot, in exhibiting to you my Plan. But this * will direct where they are to be introduced.—“The Corruption of our Nature, demonstrated, first from Scripture, then from Experience. Between which, to relieve or entertain the Reader, is inserted a Dialogue on the admirable Formation and

* See Page 355.

OEconomy of the Human Body."—The Visitation Sermon I mentioned in the Beginning, though perfectly plain and artless, is *in the Press*: It will wait upon you in the next Parcel, as soon as I have the Favour of your Answer. It is printed for the Relief of a poor afflicted Child, as a short Advertisement will inform the World. The Person, to whose Management it is consigned, informs me, that he has given Orders for an Impression of *two thousand*; besides a Hundred and Fifty, which I have bespoke for myself. Would this Circumstance recommend it to your beneficent and worthy Friend Dr. ***? I may now no longer look upon it as a Discourse delivered by me, but as an Agent for the Miserable, and an Advocate for the Distressed: I should therefore be very glad, and much obliged, if he would, (in Case he *approves* the Performance) purchase some of them, in order to give away. Of this he may be assured, that, by every one, of which he shall so dispose, he will do a real Act of Charity to a diseased and crippled Youth; and I shall not cease to pray, that the God of infinite Goodness may accompany * the Piece, with his divine Blessing, and make the Gift an Act of spiritual Charity to the Reader's Soul.—Be pleased to present my most respectful Compliments to the Doctor; and give me Leave to expect, not a Line, but a Sheet filled with your Thoughts. Then I shall promise myself one Thing more, that you will, in the Speed of your Favours, as well as in the Worth of its Contents, exceed, greatly exceed,

Dear Sir,

Your truly affectionate,

and very much obliged Friend,

JAMES HERVEY.

* A Visitation Sermon, intitled, *The Cross of Christ the Christian's Glory*, preached by Mr. Hervey at the Visitation held in Northampton, on May 1; 1753.

LETTER CIX.

On Assurance.

Madam,

I AM pleased not a little, to hear a Lady of your fine Sense and blooming Years, declare, That an Inquiry, relating to everlasting Salvation, "has taken up much of her Thoughts." Let me intreat you to go on, and imitate that excellent Woman, whose Panegyric is uttered by Wisdom and Truth itself: "*Mary hath chosen that better Part, which shall not be taken from her.*"

You inquire, "Whether the *Elect* of God have not an *inward Assurance* that they shall be *saved*?"—Your Casuist takes Leave to answer the Question, by asking another. Why should not you and I, Madam, have this Assurance?—Is it not a Blessing, intended for Christians in general? "We know," says the Apostle, that we are passed from Death unto Life." He says not I and some eminent Saints,—but *we*; including those Believers to whom he *wrote*, those, among whom He *preached*, and all those, who *hereafter should believe*, through his Word.

Is not this a most desirable Knowledge? On the *other* Hand, can any Thing be more afflicting, than a State of *Suspense* with regard to this all-important Affair? To be in *Suspense* whether my final Lot will fall, in the Regions of endless Misery, or the Mansions of eternal Glory?—Insupportable!—Can it be the Will of our most indulgent Creator, that we should spend our Days, in this sad *Uncertainty* and *distressing Anxiety*?—Impossible!

But have we a *Warrant* for this Assurance?—We have the *best* of Warrants, the Gift of God. If your good

good Father gives you a Pair of Diamond Ear-Rings, or (which, rightly improved, will be much more ornamental) a neatly printed Bible; do not you look upon this as a sufficient Warrant to call these Presents *your own*? Do not you rest fully assured that by Virtue of your Parent's Gift, they are your unquestionable Property.—Perhaps you will say, where has God Almighty done any Thing like *this*? where has he given Salvation or Life eternal to *me*?—Be pleased to consult 1 St. *John* v. 11. * and you will find an Answer; which, I hope, will prove perfectly satisfactory and highly delightful.

Is this spoken to *me*?—To you, Madam; to the young Ladies of your Acquaintance, and to every one, who reads it. Life eternal is given, just as the Manna was given in the Wilderness. The Manna, which each hungry *Israelite* might gather, and eat it. Life eternal, that every poor Sinner may receive and enjoy it.—But I have *no Merit*, nothing to *deserve* it.—Then you have just as much as the all-gracious God requires. “Without Money, and without Price,” is his bountiful Declaration. Freely and abstracted from all Deserts, are his generous Terms. You have *no Merit*, Madam, and I have less than none. But has our divinely excellent Redeemer nothing *meritorious*! For his Sake, this magnificent and glorious Gift is conferred. “Not we ourselves, but Jesus Christ the righteous has obtained eternal Redemption for us.”

May I then assuredly *believe*, that God gives eternal Life to *me*?—May you glorify God's Truth? may you glorify his Grace? may you glorify the Death and Obedience of his beloved *Son*? If so, then you may, you ought, it is your Privilege and your Duty, to believe, that God Almighty freely gives to *you* eternal Life.

* “And this is the Record, that God hath given to us eternal Life: and this Life is in his Son.”

When you receive this Gift, look upon it as your Portion; live in the most comfortable Expectation of it; relying on nothing vailable in *yourself*, but depending entirely upon the faithful Promise of *Him*, who cannot lie.—Then you will feel your Heart inclined to love your most adorable Benefactor;—then you will study to please Him in all you Conversation;—then you will be truly holy.—All which is, with great Sincerity, wished by the amiable Miss * * * 's

Most obedient Servant,

JAMES HERVEY.

LETTER CX.

A Criticism of Heb. vi. 2, and Miscellaneous Remarks.

Weston-Favell, Aug. 18, 1753.

Dear Sir,

I Have now procured some Franks, and lest the Want of this Vehicle should retard the Delight and Improvement, which I always receive from your Correspondence, I take Leave to enclose one. 'Tis for your Use, but my Benefit.

I received the Parcel, and owe you my Thanks for the Present. I wonder, that you should be backward to gratify Mr. * *. Certainly, you have Truth on your Side. The Arguments are nervous and conclusive; clearly and (for the most Part) concisely stated, urged with Propriety, and a becoming Warmth; yet without any of that Wrath of Man, which worketh not the Righteousness of God; but rather (for I apprehend, there is a *metonymy* in the Expression) obstructs its Advance, both in ourselves and others. If I was in your Case, I would

would let my Arrow fly, as far as Providence is pleased to carry it: And I beseech the blessed God to prosper it, that it may give a mortal Blow to Error, and co-operate with his own holy Word, in being profitable *προς ελεγχον*.—Now I mention Mr. **, pray let me desire you to ask, when you write to him again, whether he received, some Months ago, a Letter from me. If it miscarried, I shall with Pleasure supply its Place with another: for, though I have now but very few Correspondents, and my enfeebled Constitution will allow me to write but few Letters, I shall strive hard to keep up an Intercourse with those Gentlemen, from whom I expect to have my Taste refined, or my Mind improved. And among that Number I reckon Mr. **.

I shall sincerely rejoice to hear, that your Eye is strengthened and your Health confirmed. How valuable are these Blessings! especially to those who employ them for the Honour, and devote them to the Service of Christ.—I wish you had taken Minutes of what you saw most remarkable, in your Tour through *Westmoreland* and *Cumberland*. A Description of those Counties would be very acceptable to us, who inhabit a more regular, and better cultivated Spot. Described in your Language, and embellished with your Imagination, such an Account might be highly pleasing to all; and grafted with religious Improvements, might be equally edifying.—Such kind of Writings suit the present Taste. We don't love close Thinking: That is most likely to win our Approbation, which extenuates the Fancy, without fatiguing the Attention. Since this is the Disposition of the Age, let us endeavour to catch Men by Guile; turn even a Foible to their Advantage, and bait the Gospel-Hook, agreeably to the prevailing Taste.—In this Sense, “Become all Things to all Men.”

Permit me to ask, Whether you have yet seen *Wissua de Œconomia Fœderum*?—I wish, for my own Sake, that
you

you was somewhat acquainted with this Author; because, if you should be inclined to know the Reason and Foundation of my Sentiments on any particular Point, * *Witfius* might be my Spokesman: He would declare my Mind, better than I could myself.

Conversing some Time ago with a very ingenious Gentleman, he made an Observation, which I think is new and curious; I should be glad of your Opinion, whether you think it rational and solid. It was upon those Words, *Βαπτισμὸν διδάχης, ἀντιθέτως τῷ Χριστῷ*, Heb. vi. 2. This Passage is generally supposed, especially by the Writers of the established Church, to denote the Sacrament of *Baptism*, and the Rite of *Confirmation*.—With regard to the latter, my Friend queried, whether the Practice of *Confirmation* can be allowed to constitute one of the *Fundamentals* (*Σιμεντα*) of Christianity?—With regard to the former, can it be shewn, that the Apostle, in any other Place, calls the Ordinance of Baptism *Βαπτισμὸν*, in the plural Number? May not then the Clause more properly refer to two eminent Jewish Usages; the various Purifications made by *Washings*, and the Imposition of Hands on the particular *Victims*? The one of which represented a Purity of Heart and Life; the other was expressive of a Translation of Punishment, from the Offerer to his Sacrifice.—Then we have signified, in Language familiar to the Hebrew, and by Images with which they were perfectly acquainted, the Sanctification of the Spirit, and the Substitution of Christ in our Stead.—What seems to corroborate this Conjecture is, the vast Importance of these two Articles. They are the two grand distinguishing Peculiarities of the Christian Scheme: Without them, every Treatise upon Fundamentals must be extremely defective.

* A Translation of this favourite Author of Mr. *Hervey's* would surely be acceptable, especially as the Original is so very scarce.

I am much pleased with your Remark on a certain learned ***. The *Heart* surely should be engaged in the Preacher's Office, as well as the *Head*.—

Are Passions then the Pagans of the Soul? Reason alone baptiz'd? Alone ordain'd To touch Things sacred?

The great Apostle was *fervent in Spirit*, as well as *cogent in arguing*. He beseeches, conjures, and charges his People. He adds Prayers to his Intreaties, and Tears to his Prayers. When he reasons, Conviction shines; when he exhorts, *Pathos* glows. May your Discourses, dear Sir, be strong with the one, warm with the other, and by *both* be happily instrumental, “to turn Sinners from * Darkness unto Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins.”—We have *very wet* unkindly Weather for the Harvest. May it teach us all to see our Dependence on that divine Hand, which giveth Rain from Heaven and fruitful Seasons. May it stir us up to long more ardently for *that* Inheritance which is incorruptible, as well as undefiled! whose Character is Perfection, and whose Duration is Eternity.—Into this, dear Sir, may you, and many of your Hearers, many of your Readers, in due Time, have an abundant Entrance! and there find, as a Monument of Mercy, and a Trophy of redeeming Grace,

Your truly affectionate Friend,

JAMES HERVEY.

* See *Act* xxvi. 18.

LET-

LETTER CXI.

*On the publishing his Visitation Sermon, and Miscellaneous
Observations.*

Weston, Oct. 28, 1753.

AND must I resume my Correspondences? Does my dear Mr. *** join with several other Friends, to render me inexcusably rude, if I neglect writing any longer?—Then, with the divine Assistance, I will again take up my Pen, though an incessant Series of Infirmities has wore it to the very Stumps; for which Reason I had thrown it aside, with an Intention to continue silent, and inactive, as a dead Man out of Mind.

To make some Reparation for my past Negligence, I acknowledge your late Favour without any Delay. Yesterday I received it, and To-day I answer it; even though I might justly plead Weariness, as an Excuse for a dilatory Conduct.—I have this Afternoon been preaching to a crowded Audience—The Lord Jesus Christ grant it may be an edified one! You would be surpris'd, and I believe every Body wonders, that I am able to officiate for myself. I am so weak, that I can hardly walk to the End of my Parish, though a small one; and so tender, that I dare not visit my poor Neighbours, for fear of catching Cold in their bleak Houses; yet I am enabled, on the Lord's Day, to catechise, and expound to my Children in the Morning, and to preach in the Afternoon, And every Wednesday Evening, Hay-Time and Harvest only excepted, I read Prayers and give them a Lecture-Sermon in Weston Church. This is the Lord's Doing, or, as your favourite Book expresses it, this is owing to "the good Hand of my God upon me." Join with me, my dear Friend, in adoring his Grace, and pray, that if my Life is spared,

my

my Capacity for his Service may be prolonged; that, if it be his blessed Will, *the Day*, which puts an End to the *one*, may put a Period to the *other*.

I thank you for your News from the *West*. I assure you, it is highly pleasing to hear, especially concerning the Prosperity of my old Acquaintance. I often think of them, and with deep Regret, for my Unprofitableness amongst them. Blessed be God for ever and ever, that both they, and I may have a better Righteousness than our own. May we all grow in Grace, and ere long meet in Glory!

You need not doubt, but it is a Pleasure to my Heart, to remember, in my best Moments, that valuable and valued Friend, with whom I have frequently took sweet Counsel on Earth, and with whom I shall quickly be admitted into the Heaven of Heavens; there to behold the Glory, the inconceivable and eternal Glory of *him*, who loved us *both*, and has washed us from our Sins in his own Blood.

God has been pleased to pity the *poor Youth*, for whose Relief the Visitation Sermon I preached at *Northampton* was printed. Through his good Providence, an Edition of *two Thousand* is disposed of; besides a supernumerary Provision of two Hundred, destined to the Use of my Parishes. Nay, the Manager for the distressed Object, is venturing upon *another* Edition. See, dear Sir, if God will bless, who can blast? If He will further, what can obstruct? A Feather, a Straw, if he pleases to command, shall be a polished Shaft in his Quiver. Trust not therefore in Eloquence or Argument, in Depth of Thought or Beauty of Style, *both* which are confessedly wanting in the *present* Case, but trust ye in the *Lord for ever*, for in the Lord Jehovah is everlasting Strength.

I am surprised, that any Attendant on the ** of *** should inquire after my Sermon, unless it was to criticize

ticise, censure, and expose it: Because, there was really given too much Occasion, both to his ** and all his Friends, to resent what some Time ago I seemed to have done. In the Midst of the Controversy between the ** and the ***, there was put into the ** Journal a Paragraph from a Letter of mine, consisting of a pretty high Encomium on Mr. ***. As though I should, unchallenged and unprovoked, step forth to confront your ***; or should think to bear down a *** Objections by my single Authority.—This was also inserted in the most offensive Manner; not as an Extract from a private Epistle, without the Consent or Knowledge of the Writer, but introduced as my own Act, and subscribed with my own Name.

I have found no Reason to retract one Jot or Tittle of what was said. And God forbid, that I should be ashamed of that incomparable Minister of Jesus Christ; than *whom*, I know no Man on Earth, who has more of the amiable and heavenly Spirit of Christ. Nor do I remember to have met with, in all my Reading, a Person, since the Days of Miracle and Inspiration, so eminently zealous or so extensively useful. Yet to obtrude his Character on the Publick, at such a Time, and with such Circumstances, had such an Air of Officiousness, Self-conceit, and Arrogance, as must necessarily disgust others, and is what I would absolutely disavow.

This, I afterwards learned, was done by a well-meaning and most pious Man; but, in this Particular, very injudicious. It is much to be desired, that *religious* Persons may have Wisdom with their Zeal; Eyes in their Wings, that, as far as is consistent with the Exercise of Integrity, and the Discharge of Duty, we may give no Offence, neither to the *Jew*, nor to the *Greek*, nor to the Church of God.

* Accept my sincerest Thanks for your promoting the Spread of my Sermon, and continue your Prayers for

its

its enfeebled Author, that, if the most High God vouchsafes to employ him in any other Work for the Honour of his dear Son, he may be enabled to find out acceptable Words, and that which is written may be the Words of Truth.

My affectionate Compliments wait upon Mrs. *** May you and your's dwell under the Defence of the most High, and abide under the Shadow of the Almighty!

I am, dear Sir,

Most cordially and inviolably your's,

J. HERVEY.

LETTER CXII.

On the Difficulty of properly commenting on the Scriptures.

Weston, May 5, 1754.

Dear Sir,

SOME Time ago, Mr. Moses Browne was so kind as to transmit to me three of your Letters, which gave me both Pain and Pleasure.—*Pain*, to think how I had neglected to cultivate so valuable a Correspondence—*Pleasure and Improvement*, from the Perusal of your truly judicious Remarks on Mr. Kennicott's Performance, and Mr. Goadby's Attempt.—The latter I am afraid, is not sensible of the great Importance, and no small Difficulty of writing a proper Comment on the whole Bible. To explain and illustrate, with any tolerable Justice, a Book so very sublime, so vastly comprehensive, surely should be the Work, not of a few Months or Years, but of his whole Life, were his Abilities ever so distinguished. I should be extremely

sorry,

sorry, to see that glorious Gift of Heaven, come abroad into the World—with such a Collection of Remarks, as might be more likely to depreciate, than minister to its universal Acceptance.

You are pleased to mention my intended Work, and to offer your kind Assistance; an Offer, which I assure you I highly value: I desire nothing so much, as to have the same Impartiality of Criticism exercised upon my Manuscript, as you have bestowed upon the aforementioned Writings. When my Piece has been enriched by your Corrections, and if it receives your Imprimatur, it shall go to the Press without Delay, as there is a Likelihood of a large Demand for the Work, both at Home and Abroad. This Consideration makes me timorous and diffident, especially, as my incessant Infirmities and unconquerable Languors render me sadly unfit for the Support of so weighty and so grand a Cause. If it was not for such a Declaration in the Word of Truth and Life as this—"Not by Might, nor by Strength, but by my Spirit, saith the Lord," I should totally despair of any Success.—Excuse, dear Sir, this hasty Scribble: Strengthen the feeblest of all Hands, engaged in the divine Jesus's Service, and pity a Man, whose Head aches while he writes to you; and Heart almost fails, when he writes for the Publick. But is, amidst all his Weaknesses,

Your very sincere and much obliged Friend,

JAMES HERVEY.

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MISCELLANEOUS LETTERS.

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LETTER CXIII.

Miscellaneous Observations.

Weston-Favell, May 26, 1754.

My dear Friend,

YOUR Letter was good News from a far Country, and made doubly Welcome, by a long preceding Silence, and by the valuable Hand that brought it.

Mr. ** gave me his Company one Afternoon. We talked of Christ Jesus and his beloved Minister at **: Oh! that our Conversation may be edifying, and build us mutually up in our most holy Faith!—He was so obliging, as to present me with the Picture of the late worthy Dr. Doddridge. I hope, when I view it, I shall be reminded of the Inscription of *Sennacherib's* Statue; *Εἰς τὴν τῆς ὁρᾶν εὐσεβείας εἰς* *. Or rather, that it will address me with the Apostle's Admonition; "Be ye not slothful, but Followers of them, who through Faith and Patience inherit the Promises."

Mr. ** has likewise transmitted to me seven of your Sermons, six on common, one on superfine Paper. For the latter I sincerely *thank* you; for the former I desire you will give me Leave to *pay* you. I propose to gratify and oblige my Friends with them; and it seems utterly unreasonable, that I should be generous at *your* Expence.—I admire and applaud your noble Reliance on God and his Providence; and, were you a single Man, I would not offer to interpose a prudential Hint. But, perhaps, the other amiable Parts of yourself, may not have the same steady and triumphant

* The *English* of this *Greek* is, Whoever looks on me, let him worship God.

Faith. For *their* Sakes therefore it may be advisable, to take the Ant for a Pattern, and lay up Something against a rainy Day.

I heartily wish, that good Providence, on which you depend, may spread your Piece, and prosper it in the World. Sure you should suffer it to be advertised in some of the principal News-Papers. I dare say you desire, you covet, you are ambitious to do Good, and be extensively useful. As this then is a commodious open Door, let not my Friend's Modesty or Self-Diffidence shut it.

I have no Desire to reconcile you, dear Sir, to Systems, human Systems of Religion; I know other devout and godly Persons, that dislike them. They have been serviceable to my Soul, and whenever I read them, I think, they are blessed to my Improvement and Comfort: Only let us all concur, in prizing the blessed Book of God. May we enter into its Treasures more and more, and shed abroad the sweet Savour of its Doctrine in every Place! Above all, my dear Mr. **, may we never cease to testify of him, who is the Alpha and Omega of the Scripture, and the Soul and Center of the whole Christian Religion; who is by infinite Degrees, the most grand and amiable Representative of the eternal Godhead to the Church; and the only Source of Pardon and Acceptance, of Wisdom and Goodness, of Grace and Glory, to the Believer.

I rejoice to find, that you take in good Part my very free Remarks, and very feeble Attempts to criticise. Indeed, I did not doubt but you would.—I send two or three Manuscripts, and beg of you to exercise the same Frankness of Admonition, and the same Impartiality of Censure upon them.—My Bookseller tells me, it cannot be comprised in less than *three* Volumes. I have always had an Aversion to *so diffusive* a Work. Many will not have Ability to purchase them; many

not

not have Leisure to read them, and to some, I fear, the very Sight of *three* Volumes would be like Loads of Meat to a sickly or squeamish Stomach. Yet I cannot contract the Work, and reduce it to the Size of *two*, without omitting those Parts, which are intended to entertain the Reader, keep him in good Humour, and allure or bribe him to go on. What would you advise?

I have not seen Lord ***'s Works. And since their Character is so forbidding, their Tendency so hurtful, I shall not attempt to see them. I don't question, but the great Physician will provide an Antidote for this Poison, and the almighty Head of the Church will enable his Disciples to tread on such Serpents.

I am this Day a Prisoner in my Chamber, and write in much Pain. Blessed be God for that World, where all Tears will be wiped away from our Eyes, and "there will be no more Pain." And blessed be God for a *Saviour*, who is the Way to those happy Mansions, and the Door of Admission into them.—Oh that every Thing may lead my dear Friend and me more and more to Christ! In *Him* alone Peace, and Rest, and true Joy are to be found.

I send Letters viii, ix, x, xi. and Dial. xv, xvii. Do, my dear Sir, improve, polish, and enrich them. And, if God Almighty blesses them, if our adored Redeemer vouchsafes to work by them, I will *thank* you, not only in these Regions of Sin and Mortality, but when I meet before the Throne of the Lamb, and amidst the Angels of Light. Till then may the Father of Mercies keep you as the Apple of his Eye, and make you a polished Arrow in his Quiver. Believe me to be, dear Sir,

Your sincere, obliged, and

affectionate Brother in Christ, J. H.

LETTER CXIV.

*Remarks on various Subjects.**Weston, May 30, 1754.**Dear Sir,*

YESTERDAY I received your valuable Letter. I thank you for the comfortable *Prayer*: It exactly suits my Circumstances, may I be enabled to breathe it from my very Soul in Faith, and may it enter into the Ears of the God and Father of our Lord Jesus Christ! —Pray make no Apology for the Length of your Letter. Whenever you favour me with another, the more you suffer your Pen to enlarge, the more you will oblige and improve your Correspondent.—I wish you Success in finishing your chronological and historical Treatise, and shall be much pleased to peruse it.

Your Solution of the Difficulty in *Acts* vii. is very ingenious, and subserves the Purposes of Piety. But do you think the Patriarchs would inter the *Sichemites* in a Burying-place, which belonged to a Stranger; and not rather deposit them in their Family-Vaults, or the Sepulchres where their Ancestors lay?—I should be glad to see the Sequel of your Dissertation concerning the fallen Angels.—I send herewith four of my Dialogues,—which I beg of you to examine with a kind Severity. I do assure you, I can bear to receive Censure from a Friend, and will kiss the Lips that administer it, especially when it is intended to preserve my Attempts to further the glorious Gospel from the Contempt of the Publick.—I will, ere long, send you in a Frank a general View of my *Plan*, which, in the Execution is become *too prolix*; and cannot be comprehended in less than *three* Volumes, of the same Size with the

Medi-

Meditations, unless some judicious Friend will help me to curtail and abridge.—I am very unwilling to publish a Work consisting of *three* Volumes; I apprehend, this will obstruct the Sale not a little. Be so kind as to serve my Essays as you have treated Mr. *Goadby's* Expository Notes; take the Pruning-Knife, and freely lop off the luxuriant Parts. Your Notes on Mr. *Taylor of Norwich*, I return with thankful Acknowledgments; you will see, what Use I have made of them.—I had penn'd more Animadversions upon that Piece, but upon a Review I found they would swell the Work too much. I have a Note, Dial. iv. Page 4. that is directly to the Point; would you advise me to retain it? I had expunged it. I have directed the Printer to restore it, but *hesitanter hoc*.—You will receive half a Dozen of a little Collection* of Scripture Promises, which I lately printed in two small Pieces of Paper, chiefly for the Poor, to be pasted, one at the Beginning, the other at the End of their Bibles, or indeed of any pious Book.—Perhaps you may know some, to whom such a Present, though minute, may be welcome.—As soon as you return these Manuscripts, if I have your Approbation, I purpose to employ the Press. In the mean Time, it shall be my Prayer to God, that he may give you a right Judgment in all Things.

Your most affectionate,

JAMES HERVEY.

* See Vol. I. p. 311.

LETTER CXV.

On antient History.

Jan. 12, 1754.

My dear Friend,

DO you wonder, why I have not acknowledged the Receipt of your last? Indeed it deserved a most speedy and a most grateful Acknowledgment, but I was unwilling to interrupt your Thoughts with fresh Inquiries; your Thoughts, I hope, have been employed, in discovering the Reverend Dr. ***'s Mistakes, and in teaching him, what that means, which our Lord gave as the Commission to his Ministers, "Preach the Gospel."

I received your Present from Mr. ***; but I shall not want any Memorial of your Friendship, so long as you will give me Leave to consult you, about difficult Passages in Scripture; and these Memorials, I assure you, will not be transient; I shall carefully preserve them; and when their Number and Size is a little more increased, shall form them into a Volume, which shall be more valuable to me, than any Book in my Study.

The Anecdotes of your own Life are very welcome, if you could add others, they would be still more pleasing. As you are well acquainted with antient History, have you met with my Account of the four Monarchies? Concise; taking in only the most memorable and striking Facts; and still more particularly calculated to explain the Prophecies of Scripture, and demonstrate their exact Accomplishments. This, with a succinct Detail of the Destruction of *Jerusalem*, and the Dispersion of the *Jews*, would, I think, be a very pretty historical Furniture for young Minds.

I think

I think all your Criticisms please and improve me, that only excepted, which relates to 1 Cor. ix. 24. While I was writing this, Mr. P***, the Bearer, came in, for which Reason, you will give me Leave, for the Sake of enjoying his Company, to conclude; only let me add, that I purpose, if I live to the Beginning of next Week, to finish what I intended to say, in a Letter by the Post, which very probably may anticipate what now comes from,

Dear Sir,

Your's, &c.

LETTER CXVI.

On prudently giving Alms, a Reproof for Profaneness.

Dear Sir,

I Think one Guinea is full enough for giving away to a Person, of whose Character we are ignorant. There are too many (*dolet dictum!*) to whom an Alms in the Way of Money, is only an Administration of Fuel to their Lusts. Not that I presume to fix such a Charge upon the *present* Petitioner; yet this Conviction makes me *cautious*, where I have no Assurance of the Person's Sobriety. Had it not been for his *Father's Worth*, I should have almost thought it my Duty to have shut my Hand, till I received some more satisfactory Recommendation. We are *Stewards* of our Master's Goods, and *Discretion* is requisite in the Discharge of such an Office, as well as *Fidelity*.

I fancy, my dear Friend, you did not take Notice of an unbecoming Expression, which dropt from your Lips, while I sat at your Table. You was a little chagrined at the Carelessness of your Servant, and said

to him with some Warmth, "What! in the *Name of God* do you mean?"--Such Expressions from *your Lips*, will be much observed, and long remembered. I need say no more; you yourself will perceive, by a Moment's Reflection, how faulty they are *in themselves*, and how pernicious they may be *to others*. May the good Lord pardon and deliver you from Evil!--And may *both* of us more frequently *meditate* on this important Text, "Set a *Watch* before our Mouths, and keep the Door of our Lips!"

Ever your's, while

JAMES HERVEY.

LETTER CXVII.

On scriptural Criticism.

June 14 1754.

My dear Friend,

BEFORE this can reach your Hands, you will, in all Probability have seen Mr. P***: He is really an ingenious Gentleman, has a lively Apprehension, a penetrating Judgment, as well as a large Share of Reading. May the Almighty Spirit vouchsafe to sanctify those Endowments; and make our Interviews, not an Occasion of ambitiously displaying our Talent, but of building up one another in our most holy Faith! I can hardly agree to my Friend's Proposal, for altering the Translation of 1 Cor. ix. 24. May it not be an Incitement to the utmost Diligence? *q. d.* The Contenders know, that, though *many* run, yet *one alone* can receive the Prize. Therefore they exert all their Strength and all their Speed, *each* hoping and *each* striving,

striving, to be that distinguished happy *one*: So likewise do ye: Or may it not be an Encouragement, drawn from the Prospect of general Success? *q. d.* How much greater Reason have you to run the Christian Race? Since not *one* only, but *all* may receive the Prize of your high Calling.—Of these Interpretations the former seems most suitable to the Tenour of the Apostle's Discourse. What do you apprehend to be the precise Sense of that Expression, *ἐσὶ ἐν αὐτῷ πληροῦται*. Col. ii. 10. Is our Translation exact? Or should it be rendered, Ye are filled with him, filled by him? Filled with Wisdom, Holiness, &c. I was reading *Psalms* civ. and a Doubt arose concerning the Meaning of those Expressions—"He layeth the Beams of his Chambers in the Waters."—"He maketh the Clouds his Chariot."—Does the Psalmist intend to signify the same Thing by Waters and Clouds? Or by Water does he mean somewhat different from the Fluid, which composes the Clouds? *Houbigant* finds Fault with our Translation of *המקלה*, *Durè & incredibiliter Arias*, *contignavit aquis*; he would correct it according to his usual Way, by altering the Original, *Nos legimus המקלם*, *cooperiens*: *Sic legant, præter Syrum, omnes in Polyglottis*.—What think you of the Word *מבוא*, Verse 19. "Going down?" Is that all, which the Sun knows or observes; would not that be a very imperfect Discharge of his Office? May not the original Phrase denote his going his Circuit, his whole Journey? Comprehending, not only his setting, but his rising, his Meridian, and all his Stages; together with his Passage from one Tropic to another, and his Distribution, not only of Day, but of Seasons also, through the various Regions of the Globe?—*מועדים* is this Word rightly translated *Seasons*? By *Seasons* we generally mean the four grand Distributions of the Year into Spring and Summer, Autumn and Winter. But these,

these, you know, are neither occasioned by the Influences, nor regulated by the Appearances of the Moon. —I could be glad to see, from your critical Pen, a correct Translation of this fine Psalm; together with such Remarks, as may explain what is difficult, and illustrate what is beautiful. Next *Saturday* I hope to send your Manuscripts. In the mean Time, let me promise myself a Remembrance in your Prayers, and expect the Favour of a Letter, which will be thankfully received and valued by,

Dear Sir, affectionately your's, &c.

J. HERVEY.

LETTER CXVIII.

On his Father's Illness.

Dear Sir,

MY poor Father is in some Respects better, but he is as weak and helpless as ever. Most of his Time passes in a Kind of dosing Sleep. He has no Inclination to talk; takes little Notice of Persons or Things.—I hope, his great Work is done, his Interest in Christ secured, and his Soul sanctified by Grace. For indeed, such a State of Languishing is as unfit to work out Salvation, and lay hold on eternal Life, as to grind at a Mill, or to run a Race. Oh! that we all may give diligent Attention to the Things, which belong to our Peace, before the Inability of Sicknes, and the Night of Death approaches.—I sent for the *Poem on Sicknes*, by Mr. Thompson of Queen's College, Oxford; and was surpris'd to find it a four Shilling and Six-

Six-penny Piece. It is, I think, a loose and rambling Performance; some good Lines, but a great Deal of it, Nothing at all to the Purpose. Not comparable, in Point of Elegance, Propriety, and Beauty, to his *Hymn on May*. However, I would not have it depreciated, methinks, because it speaks worthily of the Christian Religion, and the Rock of our Hopes, Christ Jesus.

Adieu, my dear Friend, ever your's,

JAMES HERVEY.

LETTER CXIX.

On publishing his Theron and Aspasio.

Weston, June 21, 1754.

Dear Sir,

BEFORE this arrives, I hope my Parcel, transmitted according to your Direction, will have reached your Hands; and my *Dialogues* will have received the free Correction, and the friendly Improvements of your Pen.

As, through my many and repeated *Infirmities*, I had long discontinued, and have often intermitted my intended Work, I am informed from *London* that the Abettors of the *Socinian* Scheme, have been pleased to triumph in my Disappointment; imagining, that, through Fear or Inability, I had laid aside my Design, and insinuating, that I had changed my Principles, or was conscious of the Weakness of my Cause.—From these Gentlemen, if my Essay should appear in Public, it may expect a severe Examination, and probably a violent Attack. I hope your Friendship will anticipate their Inveteracy; and remove those Blemishes, which might

might give them a Handle for Censure, or a Ground for Insult. My Prayer for my kind Corrector is, that the Lord Jesus Christ, whose sacred Honour and precious Interests are concerned, would give him "the Spirit of Wisdom and Understanding, the Spirit of Counsel and of Might;" **וְהָרִיחוּ בִּירְאָתוֹ יְהוָה** Is there not a peculiar Force and Beauty in this last Metaphor? How would you develope and set it forth to common View? I have just had Occasion to consider that remarkable Expression in Psalm xv. **נִמְאָס בְּעֵינֵינוּכְבוֹד**; Methinks, the *Bible Translation* does not recommend itself to my Judgment; I am better satisfied, and more edified *with the Version used by our Liturgy*; only it seems not to have preserved the *Strength* of the Original. However, I will say no more upon this Point, because, if I live to send another Packet of probationary Manuscripts, you will see my Sentiments on this Particular, incorporated with the Work.

What is your Opinion, as to publishing *three* Volumes? Mr. *Moses Browne* and another Friend pronounce in the Affirmative; though I am much afraid that this Circumstance will clog the Sale.—There are several Pieces, that are a Kind of Excursion from the principal Subject, calculated to relieve and entertain the Reader; yet not without administering some spiritual Benefit. A whole Dialogue upon the Wonders of Wisdom, Power, and Goodness, displayed in the Contrivance and Formation of the human Body. Two or three Letters, pointing out the Traces of the same grand and amiable Attributes, in the Constitution of the Earth, the Air, and the Ocean. *These* I am afraid to lop off, lest it should be like wiping the Bloom from the Plumb, or taking the Gold from the Gingerbread. To you I say *Gingerbread*, though I would not say so to the Public; for I really think, the Taste of the present Age is somewhat like the Humour of Children:—

Their

Their Milk must be sugared, their Wine spiced, and their necessary Food garnished with Flowers, and enriched with sweet Meats. In my next, I hope to lay before you a *summary View* of my whole Design. I forget whether I inclosed in my last one of the little Collection of *Scripture Promises*, which I caused lately to be printed, for the Benefit and Comfort of my People. I would have them pasted into their *Bibles*; and may the God of all Grace command them to be mixed with Faith, and ingrafted into their *Hearts*. If I have already desired your Acceptance of one, these I now send may be for your Friends. I fancy, a short but lively Discourse upon each of the eight Heads *, and the Texts selected, might, after they have been committed to the *Memories* of the People, be acceptable, and what the Apostle calls "a Word in Season."—"Angry at the Length of your Letters!" No, dear Sir!—They are, as *Tully* says of *Demosthenes's* Orations, "The longer the more valuable."

I am, your obliged Friend,

JAMES HERVEY.

LETTER CXX.

Miscellaneous Subjects.

My dear Friend,

THANK you for sending the Cuts designed for the Bible. All my Hope with regard to *them*, is, that they may remind some Beholders of the transcendent

* The Heads are, 1. Divine Teaching.—2. Pardon.—3. Justification.—4. Sanctification.—5. Temporal Blessings.—6. Temptation.—7. Affliction.—8. Death.—See Vol. I. p. 311.

Excellency

Excellency of the sacred Writings. I propose by the next Post to write to Mr. ***, I would very willingly present him with my Picture, as you desire it; but I really think, my Picture, if much better done, is not worth a Frame. And, I own, I don't much like giving away, what favours more of Vanity, than Benevolence.

Can't you get a little Leisure to peruse Part of my intended Work? I have, for a Month or six Weeks, been prosecuting it in earnest. I have sent four of the *Dialogues*, transcribed by my Amanuensis. Do steal a little Time from the Multiplicity of your *medical* Engagement, to examine them; retrench, where I am redundant; clear up, where I am obscure; polish what is uncouth.—I hope Mr. *** will do me the same Favour; and may the God of Wisdom give both my Friends and me a right Judgment in all Things.—I have seen Mr. ***'s Answer. God be praised, that I had no Occasion for Controversy.—I have not seen Mr. *Moses Browne* this many a Day: The last Time he was with me, he talked about reprinting his *Sunday Thoughts*, and adding a *third* Part, which he had finished, and which completes his Scheme; I would have the three Parts printed in a neat Pocket Volume. Have you read his *Poem on the Universe*? I think it is the most pleasing, and indeed the best Thing He ever wrote.—I hope, the God of Heaven will smile upon his Endeavours, and animate us all to labour in his dear Son's Cause, and prosper the Labours, which he himself excites. And if God will prosper, who shall obstruct? “If *He* will work, who can hinder it?” My dear Friend, let our Eyes be ever looking unto the Hills from whence cometh our Help. To that omnipotent Being, who stretched out the Heavens, and laid the Foundations of the Earth; to that all-gracious Being, who spared not (unparalleled, stupendous Goodness!) spared not his own Son, but freely gave him up for us both. Oh! that we may
dearly

dearly love him; firmly trust in him; and desire nothing so much, as to know him now by Faith, and after this Life have the Fruition of his glorious Godhead. To his everlasting Compassions I commit my Friend,

And am, inviolably your's,

JAMES HERVEY.

LETTER CXXI.

On publishing Theron and Aspasio.

Weston, July 8, 1754.

Dear Sir,

YOUR Favour of *June 28*, is now before me, and demands my sincerest Thanks; and mine, I assure you, are of the sincerest kind. I am sensible, it is not in every one's Power to do such an Act of Kindness; and if Providence vouchsafes to smile upon my Essay, they will be of the most lasting, the most extensive, and the most important Nature. If I live till next *Saturday*, I propose to transmit to you six more of the Dialogues, which will open a new Field for your friendly Hand to weed, cultivate, and improve. Exercise the same benevolent Severity upon them, and continue to retrench, as well as to reform.

I am obliged for your Criticisms, and Oh! that I may be emboldened by the Extract from your intended Work. No Man, I believe, stands in more Need of such Encouragements than myself.—Timorous by Nature, and made abundantly more so, by a long Series of unintermitted Languors, and a very debilitated Constitution; for which Reason, I promise myself, you will commend the Writer and his Attempt to that great

Jehovah, in whom is everlasting Strength; and for your kind Assistance, I shall think myself bound to praise his adorable Majesty; and to pray that he would fill you with all Wisdom and spiritual Understanding; that you may walk worthy of the Lord, unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God.

I will, since I have the Concurrence of your Judgment, and I hope the Guidance of our Lord Jesus Christ, determine upon *three* Volumes.—How long do you apprehend it will be, before your chronological, and historical Piece will be finished? I hope it will abound with such Explanations of Scripture, and be rich with short, but striking *Improvements*: May you continually enjoy that Unction from the Holy One, which teacheth all Things! And Oh! that its precious *Influences* may descend upon,

Dear Sir, your much obliged,
and truly affectionate Friend,

J. HERVEY.

LETTER CXXII.

The same Subject continued.

July 13, 1754.

Dear Sir,

I Hope my last Letter, wherein I apprised you of a Parcel to be transmitted to you is in your Hand.—Here are six Dialogues; may the everlasting and wonderful Counsellor enable you to search them as with a Candle, and make them such as he will condescend to
blefs!

bless ! I have dropped several Objections and Answers ; yet, I fear, too many are still retained. A Multiplicity of Objects dissipates the Attention either of the Eye or the Mind. — Are what the Painters call the two Unities, preserved ? One principal Action and one grand Point of View, in each Piece ? Does *Theron* speak enough ? or with such Weight, and such a Spice of the *Sal Atticus*, as might suit his Character ? Here and there a Touch of Wit or genteel Satire in him, I think, would be graceful, especially, in the first Parts, before he is brought to a Conviction of his Guilt. I hope you will not only find all the Faults, but that you will point this Arrow, and trim its Feathers ; and may the Arm of the most High launch it, that it may be the Arrow of the Lord's Salvation.

I am, dear Sir,

affectionately and gratefully your's,

JAMES HERVEY.

LETTER CXXIII.

On Dr. Hodges's Elibu.

October 2.

Sir,

I HAVE perused the greatest Part of Dr. Hodges's *Elibu* *. 'Tis wrote, I think, in a masculine and noble Style ; is animated with a lively Spirit of Piety ; and urges, with a becoming Zeal, some of the grand Peculiarities of the Gospel. I hope, it will prove a

* The Reverend Dr. Hodges was Provost of *Oriel College, Oxford*; eminent for his Learning and Piety.

Blessing to *both* the Universities; and be a Means of testifying, to *both* those learned Bodies, the Truth as it is in Jesus.—Dear Mr. ** has been gone from us almost a Fortnight. What a burning and shining Light is he! Burning with ministerial Zeal, and shining in all holy Conversation.—I hope our dear Friend ***'s Sermon was attended with a Blessing; and may the Blessing be greatly increased by the Publication! May the Drop become a River, and the River become a Sea!—I was Yesterday with five or six young Students, and this Day with three ingenious Gentlemen of the Laity, two of whom are acquainted with the *Hebrew*. Our Conversation turned wholly upon that super-excellent and delightful Subject, “The only true God, and Jesus Christ whom he has sent.” Oh! may that almighty Being, who has every human Heart in his Hand, sanctify our Discourse to our eternal Advantage!—And let us, my dear Friend, talk for *him*, write for *him*, and live for *him*, who died for our Sins, and is risen again for our Justification.—May his Spirit be your continual Guide, and his Favour your everlasting Portion!

Ever your's, while

JAMES HERVEY.

LETTER CXXIV.

*Remarks on a Manuscript of Chronology.**Weston-Favell, Aug. 27, 1754.**Dear Sir,*

I HAVE read Part of your Chronological Manuscript *,—and I bless God for giving you such a penetrating and comprehensive Mind. To confess the Truth, it is beyond my Power to follow, even in those Researches, where you have surmounted the Difficulties, and cleared the Way; but there are many Things, which I understand, and with which I am delighted; inasmuch, that, if you don't intend to publish it, I should very much desire a Copy of it. But what should hinder the Publication? Why should not the learned World be improved by what is profound, and the whole World be edified by what is easy? I have no Acquaintance in this Neighbourhood, who is versed in chronological Inquiries, and capable of judging of your Computations and Arguments; otherwise I would obtain for you his Opinion. Mr. *Moses Browne* (Author of the *Sunday Thoughts*) will gladly peruse it.—Will you excuse me, though I add no more? A Gentleman waits for me below, to transact an Affair of which I understand but very little; he is come to take my Parsonage Grounds, in order to plough them for Woad, an Herb much used by the Dyers. May Prosperity attend his

* The Manuscript which Mr. *Hervey* here takes Notice of is called —“ A short Chronicle of the most remarkable Events, from the Beginning of the World, to the Building of *Solomon's Temple*.” In which Chronicle the Difficulties in Chronology are cleared up after a new Manner; and the Author has strove to enliven his Piece by a great Number of marginal References.—We hear he intends soon to publish this very valuable and masterly Performance.

Plough, but above all may it attend your's and mine, which would open the Ground for the Seed of the everlasting Gospel. I am loth to miss a Post, loth to defer my Thanks for your last very valuable Favour, otherwise you would not be put off with such a hasty Scrap from,

Dear Sir,

Your most obliged and affectionate,

JAMES HERVEY.

LETTER CXXV.

Remarks on Fowler's Design of Christianity.

Dear Sir,

THE Gentleman who versified Part of my *Meditations* is Mr. Newcomb of Hackney *. I thought it exceedingly well executed; much superior to his Ode on the final Dissolution of the World, which he has since published.

As to Bishop Fowler's *Design of Christianity*, he has, as far as I have read, good Sense, clear Language, and sometimes fine striking Sentiments. But I most cordially embrace the Proposition, viz. "That Faith justifieth only as it apprehendeth the Merits and Righteousness of Jesus Christ," which he most peremptorily † condemns.—Please to cast your Eye to the fifth Line of the next Paragraph: The Bishop's Words are, "Imputation of Christ's Righteousness consists in dealing with sincerely righteous Persons as if they were perfectly

* Mr. Newcomb has versified the Whole of the two Volumes of *Meditations* in a very elegant Manner, and published them; well deserving the Notice of all Mr. Hervey's Admirers.

† See the whole Passage, Page 160, of the third Edition, and Page 190 of the fourth Edition. See *Theron*, Vol. I. Page 102.

so, for the Sake of Jesus Christ;" and compare his "sincerely righteous Persons," with St. *Paul's* Declaration, *Rom. iv. 5.* that Christ justifieth the * Ungodly. —When you have perused and considered Bishop *Fowler's* Treatise thoroughly, please to let me have it again; especially as you and Mr. *Hunter* apprehend he has given better Directions for the Attainment of true Holiness than Mr. *Marshall*. —Thanks for young Mr. *C—'s* Sermon. He is a correct Writer, but wants the main Thing, "Christ is all in all." He either forgets, or understands those Words, in a Manner very different from my Apprehension. Mr. *G—t* has much good Sense, but to me his Sermon reads flat: In his Discourse likewise I wished to have seen more of our Immanuel's Glory.

I am, &c.

* Bishop *Fowler*, in his Interpretation of this Text, differs from Mr. *Hervey's* Opinion, as may be seen at large by the Remarks which the Bishop has made on this Text, in his Defence of the Principles and Practices of certain moderate Divines of the Church of *England* (abusively called LATITUDINARIANS) wrote by way of Dialogue between two intimate Friends. —But as neither Mr. *Hervey's* nor the Bishop's Sentiments are here sufficiently explained, the following Extracts from two such celebrated Commentators as *Whitby* and *Burkitt*, are subjoined for the Reader's Consideration.

Dr. *Whitby*, in his Annotations on the New Testament, has thus expounded *Romans iv. 5.* "Justification being only the Non-imputation, or the Pardon of their past Sins on Account of that Faith, which laid the highest Obligations upon all Believers to die unto Sin for the future, there is no Absurdity in saying, God thus justifies the Ungodly repenting of, and engaging to cease from, their Ungodliness."

Mr. *Burkitt*, in his Expository Notes on the New Testament, has thus commented on *Rom. iv. 5.*

"Whereas it is here said, that 'God justifieth the Ungodly,' the Meaning is, such as have been ungodly, not such as continue so. —The Apostle describes the Temper, and Frame of their Hearts and Lives before Justification, and not after it; as it found them, not as it leaves them. —True! 'Christ justifies the ungodly,' yet such as continue ungodly are not justified by him: We must bring Credentials from our SANCTIFICATION, to bear Witness to the Truth of our JUSTIFICATION."

LETTER CXXVI.

*On his Theron and Aspasio.**Weston, October 20, 1754.**Dear Sir,*

I Received the Parcel safe, and desire to bless God's Providence for not suffering the Manuscripts to be lost in their Passage, as they had like to have been; and to thank my kind Friend for his judicious Remarks.—Herein is inclosed Dialogue xvi. I durst not venture to commit this to the Press, without submitting it to your Correction. Dear Sir, examine it with a critical Severity, and may he whose Eyes are as a Flame of Fire, enable you to discern and rectify what is amiss.—It is, as you will easily perceive, a Subject of the last Importance. Oh! that in handling it, I might be a Workman, that need not be ashamed.—Pardon my Scraps of Answers, to your large and valuable Letters. I hardly know how to get a Moment's Leisure, so very intent am I now on the Publication of my Book. I have not been able, for want of Time, to read over this Transcript; I hope, the Copier has not made any great Mistakes. Be so good, *dear Sir*, as to favour me with your Remarks on this Manuscript, as soon as you possibly can; you need not return it, only send me your Remarks. But you will please to preserve this, for fear of an Accident happening to the other Copy.

I am, dear Sir,

Your most affectionately

J. H.

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LETTER CXXVII.

*Remarks on different Books.**Thursday Noon.**My dear Friend,*

I AM glad Dr. C** got Time, and took the Trouble of overlooking the Manuscripts. He has the Judgment of a Critick, and the Freedom of a Friend. *Moses Browne* is persuaded by the Bookseller to print his Poem on the *Universe*, and his *Sunday Thoughts* in one Volume, and intends to intitle it, *The Works and Rest of Creation*; with the Addition of some more particular, explicatory, and subordinate Title. I objected to this general Title; made a *Query*, whether it was *strictly proper*: or, if *proper*, whether sufficiently *significant*? Instead of it, I proposed, *The Works of Creation, and Rest of the Sabbath*.

Dr. Gill shall tell you my Sentiments, in Relation to *Wesley* on the *Perseverance of the Saints*. Both their Pamphlets on this Subject I send you; whether his Replies and Interpretations in the first Part are sound and satisfactory, I judge you; the Considerations suggested in the latter Part I think, are full of Weight, rich with Consolation, and worthy of a Place in our Memories and in our Hearts: May our own Meditations fix them in the one, and the Spirit of our God implant them in the other!

I am entirely of your Opinion with Regard to *Staynor* on *Salvation by Jesus Christ*: Generally very prolix, and somewhat tiresome to the Reader; yet his Style is good, nervous, and beautiful. Prolivity, I find, is an epidemical Fault among Writers; the Censure I pass on him, rebounds on myself: Save me from this Misconduct, by

lopping off my Redundancies. I have not looked into *Staynoe*, for a great while; when I revise him again, you shall have my Sentiments concerning his Doctrine; which, though excellent in the main, is not, I apprehend, perfectly consistent, nor evangelical throughout. I have seen Mr. ***'s Verses on Dr. ***'s Character; I am apprehensive (*inter nos*) that it will rather depreciate, than exalt the Reverend Doctor's Credit, among Readers of a Gospel Spirit. There are indeed the *Sales Attici*, but where are the *Sales Evangelici*?—What says our lively Friend Mr. *Hartley*? I think, he is the *Caleb* of our Fraternity. *Caleb* signifies all Heart. His Name and Nature correspond. Did he not warm you with his Zeal? Oh! that we may glow with Love to him, who bled for Love of us!—I have received a Letter from our dear Friend on the *American* Continent, He mentions you in particular, and your late Guest. Love, cordial Love, he transmits to you both. We believe him, when he makes a Profession of Kindness, and why are we so backward to believe the more repeated, more solemn, and infinitely more faithful Assurances, which the Scripture gives us of our Redeemer's Love? Let us blush and be confounded for our Unbelief, and may the Lord of all Power and Grace help our Unbelief!

Ever your's, J. H.

P. S. Certainly our Friend judges right in not acting as a *Justice of Peace*, unless he would submit to the Fatigue of acquainting himself with our *national Laws*. A Study, which is, if I rightly judge, which I am sure would be to my Taste, of all others the most jejune and irksome. Not so the *Scriptures*! God has, in tender Indulgence to our Disposition, strewed them with Flowers, dignified them with Wonders; enriched them with all that may delight the Man of Genius, and make the Man of God perfect. May we, as new-born Babies, desire

desire the sincere Milk of the Word; and grow—grow thereby in Knowledge, grow in Faith, grow in Love, in Holiness, in every amiable and happy Accomplishment. Don't you practise that excellent Rule, of selecting for *Meditation* each Day a Text of Scripture? As to publishing the *first* Volume of *Theron* and *Aspasio* before the *others* are ready, I really know not how to act. May the God of unerring Wisdom vouchsafe to direct, for his dear Son our glorious Intercessor's Sake!

L E T T E R CXXVIII.

On his Illness.

Weston, Jan. 25, 1755.

Dear Sir,

I Really forget, whether I acknowledged your last Favour. If I did *not*, let your own Candour be my *Advocate*, and my important Business under the most enervated Constitution be my *Plea*. I have been, since I wrote, in the Physician's Hands, and debarred from the Pulpit. Blessed be the Lord our Healer, I am now restored to my usual State, and am enabled to speak a Word on the Lord's-Day, and preach in my Church on *Wednesday* Evening, which is my Lecture Day, for the Honour of my Master, and I hope for the Edification of his People.—Oh! that this Privilege may be coeval with my Life; and my preaching Voice, and my vital Breath stopt together! I wish you, dear Sir, many *new Years*, much of the *new Man*, and an abundant Entrance into the *New Jerusalem*.

Your most obliged, and truly affectionate Friend,

J. HERVEY.

L E T-

L E T T E R CXXIX.

Criticisms on Scripture.

March 4.

My dear Friend,

DON'T hurry the Return of the Dialogues. Take your Time, that you may examine them *thoroughly*: None knows, how *far* they may spread, or how *long* they may live! Oh! that the God of Wisdom may enable you to judge aright, and correct their Mistakes!

I am sorry to hear your Account of our Friend at ***, I wish he could be persuaded to look upon his mystick Writers, as his Chamber-Council; converse with them in his Study, and leave them there. I was visited yesterday by a Gentleman, who would be a Darling with Mr. H——: Quite fond of Mysticks, but does not go any great Lengths; nor espouse, at least not avow or propagate, their *extravagant* Peculiarities. Your old Acquaintance Mr. *** came in, and sat with us, I believe two Hours: The Gentleman happened to refer to *Isaiah* vi. and desired I would read the Beginning of the Chapter; glad of this Overture, I readily embraced it; and fixed the Discourse to this noble, this alarming and comfortable Scripture. Oh! let us attend, with Affiduity and Delight, to the holy precious Word of God; the Apostle calls it *αδολου γαλα*, pure, un-mixed, unadulterated, as though every Composition had some improper Tincture, was some way or other adulterated. “My Son,” says the God of Heaven (and it is a most important Advice, a most endearing Exhortation) “attend to my Words, incline thine Ear unto my Sayings. Let them not depart from thine Eyes, keep them in the Midst of thine Heart. For they are—Life unto those that find thee, and Health to all their Flesh.”

As

As to *Eph.* iv. 16. does not συναρμολογούμενον refer to the orderly and exact Arrangement? συμβιβάζομενον to the nice and strong Connections? But where is the Beauty or Propriety of *πάσης αφης της επιχορηγίας*; Why that which every Joint supplieth? Is there any peculiar Fund of Nutriment lodged in the Joints? Would not an Anatomist have said, by that which every Vessel, or every Ramification of a Vessel, supplieth?—I sincerely pity poor ***'s Case; I will give him two Guineas; and hope, the God whom he serves, will raise him up *other* Friends. “He that spared not his own Son, but gave him up for us all, how shall he not with *him* also freely give him *all* Things?” Tell him this from me, tho’ he knows it already, the Lord may make it a Word in Season. Charge him to say nothing of *me*, and *my Mite*; but as much for me to his God and Saviour, as he pleases.—I hope you will, when Opportunity serves, strengthen Mr. *H—s* in the Faith of the Gospel, and in the Ways of the Lord. Let us provoke one another to Love, and to good Works; and so much the more, as we see the Day approaching.—Yesterday Mr. *** of *Cambridge* called upon me; our Conversation was not so edifying as I could wish, it degenerated into Dispute. Mr. ***, who is very much talked of, was the Subject. I don’t thoroughly know his Scheme, but am inclined to suspect, that his Opponents will find it a difficult Matter to maintain their Ground. However, I shall not attempt to make myself fully Master of the Controversy. To know Christ, and him crucified, *Hoc nobis Palmarium*. This is the Desire and Prayer of,

Ever your’s,

J. HERVEY.

P. S. The *Latin* Prayer you sent me for my Opinion, seems to be composed by a *Mystick*. Not a Word
of

of Christ ! Access through his Blood is neglected ; Acceptance through his Righteousness is forgotten : The grand Error of the *mystick* Divines ! who, wholly intent upon what God is to do *in* us, most unhappily disregard what he has done *for* us, in the Person of his beloved Son.

LETTER CXXX.

On the Benefits to be derived from Afflictions.

Weston, Dec. 17, 1747.

Dear Sir,

I Truly commiserate your variegated Calamity ; and heartily wish I could suggest any Thing, which might be the Means of administering *some Ease* to your afflicted Mind, and of assisting you to reap *ample Benefit* from your distressed Situation.

You well know, that *all Afflictions* of what Kind soever, proceed from God. " I form the Light, and create Darkness ; I make Peace, and create Evil : I the Lord do all these Things." (*Isaiab* xlv. 7.) They spring not from the Dust ; are not the Effects of a random Chance, but the Appointment of an all-wise, all-foreseeing God, who intends them all for the Good of his Creatures.—*This*, I think, is the fundamental Argument for Resignation, and the grand Source of Comfort, *This* should be our first Reflection, and our sovereign Support.—*He*, that gave me my Being, and gave his own Son for my Redemption, *He* has assigned me this Suffering.—What *He* ordains, who is boundless Love, must be good : What *He* ordains, who is unerring Wisdom, must be proper.

This

This reconciled *Eli* to the severest Doom that ever was denounced.—“It is the *Lord*,” and though grievous to human Nature, much more grievous to parental Affection, yet it is unquestionably *the best*; therefore I humbly *acquiesce*. I kiss the awful Decree, and say from my very Soul, “Let him do what seemeth him good.” (1 *Sam.* iii. 18.)

This calmed the Sorrows of *Job*, under all his unparalleled Distresses; the Lord gave my Affluence and Prosperity; the Lord has taken all away; rapacious Hands and warring Elements, were only his Instruments, therefore, I submit, I adore, I bless his holy Name.

This Consolation fortified the Man Christ Jesus, at the Approach of his inconceivably bitter Agonies; the Cup, which, not my implacable Enemies, but my Father, by their Administration, has given me, shall I not drink it?—It is your Father, dear Sir, your heavenly Father, who loves you with an everlasting Love, that has mingled *some Gall* with your Portion in Life.—Sensible of the beneficent Hand, from which the Visitation comes, may you always bow your Head in patient Submission; and acknowledge with the excellent, but afflicted Monarch *Hezekiah*, “*Good* is the Word of the Lord concerning me.” (2 *Kings* xx. 19.)

All Afflictions are designed for Blessings.—To do us good at the latter End, however they may cross our Desires, or disquiet our Minds at present.—“*Happy* (says the Spirit of Inspiration, and not wretched) is the Man, whom God correcteth.” *Job* v. 17. And for this Reason, because his merciful Chastenings, though not joyous but grievous, yield the peaceable Fruit of Righteousness unto them that are exercised thereby. (*Heb.* xii. 11.) *God’s Ways* are not as *our Ways*. The Children, whom we love, we are apt to treat with all the soft Blandishments, and fond Caresses of profuse Indulgence; and too, too often cocker them to their
Hurt,

Hurt, if not to their Ruin.—But the Father of Spirits is wise in his Love, and out of Kindness severe. Therefore it is said, “Whom he loveth, he chasteneth, and scourgeth every Son whom He receiveth.” (*Heb. xii. 6.*) Would you not, dear Sir, be a Child of that everlasting Father, whose Favour is better than Life? *Affliction* is one Sign of your Adoption to this inestimable Relation.—Would you not be an “Heir of the Inheritance incorruptible, undefiled, and that fadeth not away?” *Affliction* is your Path to this blissful Patrimony. Through much *Tribulation* we must enter into the Kingdom of Heaven. *Acts xiv. 22.* Would you not be made like your ever-blessed and amiable Redeemer? He was a Man of Sorrows, and acquainted with Grief; and every Disciple must expect to be as his Master.

Perhaps, you may think your *Affliction* peculiarly calamitous; and that if it had been of some *other* Kind you could more chearfully submit, more easily bear it; but you are in the Hands of an *all-wise Physician*, who joins to the Bowels of infinite *Love*, the Discernment of infinite *Wisdom*. He cannot mistake your Case. He sees into the remotest Events; and though he varies his Remedies, always prescribes with the exactest Propriety to every one's particular State. Assure yourself therefore, the Visitation which *He* appoints, is the very properest Recipe in the Dispensatory of Heaven: *Any other* would have been *less fit* to convey saving Health to your immortal Part, and less subservient to your Enjoyment of the temporal Blessings, which may, perhaps, be yet in Store for you.

Should you enquire what *Benefits* accrue from Afflictions?—Many and precious—They tend to wean us from the World—When our Paths are strewed with *Roses*, when nothing but Musick and Odours float around,

around, how *apt* are we to be enamoured with our present Condition, and forget the Crown of Glory, forget Jesus and everlasting Ages?—But *Affliction* with a faithful though harsh Voice—rouses us from the sweet Delusion.—*Affliction* warns our Hearts to arise and depart from these inferior Delights, because here is not our Rest. True and lasting Joys are not here to be found. The sweeping Tempest and the beating Surge, teach the Mariner to prize the Haven, where undisturbed Repose waits his Arrival. In like manner Disappointments, Vexations, Anxieties, Crosses, teach us to long for those happy Mansions, “where all Tears will be wiped away from the Eyes,” (*Rev.* xxi. 4.) all Anguish banished from the Mind, and Nothing, Nothing subsist, but the Fulness of Joy, and Pleasures for evermore.

Afflictions tend to bring us to *Christ*.—*Christ* has unspeakable and everlasting *Blessings* to bestow—Such as *the World* can neither give, nor take away: Such as are sufficient to pour that Oil of Gladness into our Souls, which will swim above the Waves of any earthly Tribulation.—But are we not, dear Sir, are we not most unhappily indolent and inattentive to these Blessings, in the gay Hours of an uninterrupted Prosperity? It is very observable, that scarce any made Application to our Divine Redeemer, in the Days of his Abode with us, but *the Children of Affliction*. The same Spirit of Supineness still possesses Mankind. We undervalue, we disregard the Lord Jesus, and the unspeakable Privileges of his Gospel, while all proceeds smoothly, and Nothing occurs to discompose the Tenour of our Tranquillity.—But when Misfortunes harrafs our Circumstances, or Sorrows oppress our Minds; then we are willing, we are glad, we are earnest, to find Rest in *Christ*.

In Christ Jesus there is *Pardon of Sins*.—Sin is a Burthen, incomparably sorer than any other Distress.—Sin would sink us into the Depths of eternal Ruin, and transfix us with the Agonies of endless Despair. But Christ has, at the Price of his very Life, purchased *Pardon* for all, who fly to him. He has bore the Guilt of their Sins in his own Body on the Tree. (1 *Pet.* ii. 24.) Have they deserved Condemnation? He has sustained it in their Stead.—Are they obnoxious to the Wrath of God? He has endured it, as their Substitute. He has made Satisfaction, complete Satisfaction for all their Iniquities. (*Rom.* iii. 25, 26.) So that *Justice itself*, the most rigorous Justice, can demand no more. Oh! that Distresses may prompt us to prize this Mercy! May incite us to desire ardently this Blessedness! Then it will be *good* for us to have been *afflicted*. (*Psalms* cxix. 71.)

Christ has obtained for us the *Gift of the Holy Spirit* (*Gal.* iii. 2.) to sanctify our Hearts, and renew our Natures.—An unrenewed carnal *Mind*, is ten thousand Times more to be lamented, more to be dreaded, than any *external* Calamities. And Nothing can cure us of this most deadly Disease, but the Sanctification of the Spirit. This divine Spirit alone is able to put the Fear of God in our Souls, and awaken the Love of God in our Hearts. (*Jer.* xxxii. 40.) His Influences suggest such awful and amiable Thoughts to our Minds, as will be productive of these Christian Graces. This sacred Principle subdues our Corruptions, and conforms us to our blessed Redeemer's Image.—How is this best Gift of Heaven, disesteemed by the Darlings of the World, who have Nothing to vex them? But how precious is it, how desirable, to the Heirs of Sorrow?—They breathe after it, as the thirsty Hart panteth for the Water-Brooks.—They cannot be satisfied with-
out

out its enlightening, purifying, cheering Communications. This is all their Request, and all their Relief, "that the Spirit of Christ may dwell in their Hearts;" (*Rom. viii. 9.*) may enable them to possess their Souls in Patience; (*Luke xxi. 19.*) and derive never-ending Good from momentary Evils. Before I *close* these Lines, permit me to recommend one Expedient, which yet is not mine, but the Advice of an inspired Apostle, "If any be afflicted, let him *pray*."—Dear Sir, fly to God in all your Adversity; pour out your Complaints before him in humble Supplication; and shew him your Trouble. (*Psalms cxlii. 2.*)—When I am in Heaviness, says a holy Sufferer, I will *think* upon God; (*Psalms lxi. 2.*) his omnipotent Power, his unbounded Goodness, whose Ear is ever, ever open to receive the Cry of the Afflicted.—When the *Psalmist* was distressed on every Side, without were Fightings, within were Fears, the Throne of Grace was the Place of his Refuge; I give myself to Prayer (*Psalms cix. 4.*) was his Declaration.—This Method we read *Hannah* took, and you cannot but remember the happy Issue. (*1 Sam. i. 10.*) Let me *intreat* you to imitate these excellent Examples; frequently bend your Knees, and more frequently lift up your Heart, to the Father of Mercies, and God of all Consolation; not doubting, but that through the Merits of his dear Son, through the Intercession of your compassionate High-Priest, He will *bear* your Petitions, will *comfort* you under all your Tribulations, and *make* them all work together for your infinite and eternal Good.

In the mean Time I shall not cease to *pray*, that the God of all Power and Grace, may vouchsafe to bless THESE CONSIDERATIONS, and render them as *Balm* to your aching Heart, and as *Food* to the divine Life in

your Mind. I am, dear Sir, with much Esteem,
Compassion, and Respect,

Your very sincere Well-wisher, &c.

LETTER CXXXI.

On Fletcher's purple Island, with a Quotation from it.

Weston, Oct. 19, 1758.

My dear Friend,

YOU some Time ago sent me a Poem with which I was much delighted, notwithstanding the uncouth Metre and obsolete Words; I mean *Fletcher's Purple Island**, to which were subjoined several other of his poetical Pieces; one particularly I remember to his Brother G. Fletcher, on his Poem intitled, *Christ's Victory in Heaven and on Earth*; and his *Triumph over, and after Death*.

I happened to mention *Fletcher* to a Gentleman lately, who has since lent me this *very Poem*, which I longed to see as the *Title* pleased me so much.—He tells me that *Phineas Fletcher* was not only an excellent Poet himself, and the Son of a Poet (namely of *John Fletcher*, a celebrated *dramatick* Writer in the Reign of *Queen Elizabeth*) but Brother to two eminent Poets, of which *this G. Fletcher* was one, and a young Student at *Cambridge*, when he wrote this Poem.

I wish any Bookseller could be prevailed with to reprint *The Purple Island*, and add to it *Christ's Victory*,

* *The Purple Island, or Isle of Man*, wrote by *Phineas Fletcher*.

&c.

&c. in one neat Volume.—I believe it would sell, if properly revised, and altered.—It grieves me to think these Pieces should be lost to the World, and be forever buried in Obscurity.

I have folded down several Passages in *Christ's Victory and Triumph*, for your Inspection; and if they meet with your Approbation, I hope you will join your Interest with mine in endeavouring to preserve the Work from perishing.—The *Purple Island* is to be sure a superior Poem, and abounds with *picturesque, useful, and striking* Sentiments; but with *that* you are well acquainted, as it has so long been a Favourite with you.

I am now so very ill, that I scarce think I shall live to see the approaching * *Christmas*.—Had I been in perfect Health, and disengaged from *other* Employment, I question whether I should not have retouched the Poetry, changed several of the obsolete Words, illustrated the obscure Passages by occasional Notes, and run the Risque of publishing the Whole *at my own Expence*. To *this* I should have been more particularly inclined, as there are so few Poems of the *scriptural* Kind, wrote by Men of Genius; though no Subjects can be equally sublime and instructive, or more entertaining; witness *Milton's Paradise Lost*, and *Pope's Messiah*.

Could not *Rivington* get some one to make these necessary Alterations? Or if *he* does not care to engage in it, would not *Doddsley* undertake it, who is *himself* a Poet, and very capable of abridging it in some Places, enlarging it in others, and thoroughly correcting the Whole.—Do you know Mr. *Joseph Warton* of *Trinity College, Oxford*, who translated *Virgil*?—He is

* Mr. *Hervy* died on *Christmas* Day, according to his own Supposition.

very capable of doing this; and as he is a Clergyman, I should imagine he would think his Time well employed, in thus contributing to our blessed Master's Honour.

Methinks if a *Subscription* to modernize valuable Authors, and thus rescue them from the Pit of Oblivion was properly set on Foot by some Men of Eminence, and the Proposals well drawn up, it would meet with due Encouragement. I have often wondered, that such an Attempt has never yet been made. How many *excellent* Books of the last Century are now out of Print, whilst such a Number of *useless*, and *pernicious* Writings are continually published.

I now spend almost my whole Time, in reading and praying over the *Bible*. Indeed, indeed you can't conceive, how the Springs of Life *in me* are relaxed, and relaxing: "What thou doest do quickly," is for me a proper Admonition, as I am so apprehensive of my approaching Dissolution.—My dear Friend, attend to "the one Thing *needful*."—With *this* I send you my Heart, its warmest good Wishes, and most tender Affections; and till it ceases to beat, I shall never cease to *pray* for your abundant Happiness, or to be, my dear Sir,

Your sincerely affectionate Friend,

JAMES HERVEY.

Some of the Passages mentioned in the preceding Letter to have been folded down by Mr. *Hervey*, were as follow:

In the three following Stanzas, the Poet speaks of Man as destitute of all Hope and Remedy without Christ.

Should

Should any *to himself* for Safety fly?

The Way to save himself, (if any were)

Is to fly *from* himself.—Should he rely

Upon the Promise of his Wife? what there,

What can he see, but that he most may fear

A Siren, sweet to Death?—Upon his Friends?

Who what he needs, or what he hath not lends!

Or wanting Aid himself, Aid to another sends.

His Strength? 'Tis Dust.—His Pleasure? Cause of Pain.

His Hope? False Courtier.—Youth or Beauty? brittle.

Intreaty? fond—Repentance? late and vain.

Just Recompence? the World were all too little.

Thy Love? He hath no Title to a Tittle.

Hell's Force? in vain her Furies Hell shall gather.

His Servants, Kinsmen, or his Children rather?

His Child (if good) shall judge; if bad, shall curse his
Father.

His Life? that brings him to his End, and leaves him.

His End? that leaves him to begin his Woe.

His Goods? What Good in that which so deceives him.

His Gods of Wood? their Feet alas! are slow

To go to help, which must be helpt to go.

Honour, great Worth? ah, little Worth they be

Unto their Owners.—Wit? That makes him see,

He wanted Wit, who thought he had it, wanting * Thee.

In another Place Repentance and Faith are thus described:

SHE † in an Arbour sat

Of thorny Briar, weeping her curst State,

And her before a hasty River fled,

Which her blind Eyes with faithful Pennance fed,

And all about, the Grass with Tears hung down its Head.

Her Eyes, tho' blind Abroad, at Home kept fast,

Inwards they turned, and look'd into her Head,

At which she often started as aghast,

To see so fearful Spectacles of Dread;

And with one Hand her Breast she martyred,

* Christ.

† Repentance.

D d 3

Wounding

Wounding her Heart the same to mortify;
 The other a fair Damsel * held her by,
 Which if but once let go, she † sunk immediately.

In another Place is shewn the Sufficiency of Christ
 and Impotency in Man.

What hath Man done, that Man shall not undo
 Since God to him is grown so near a-kin?
 Did his Foe slay him? He shall slay his Foe;
 Has he lost all? He all again shall win.
 Is Sin his Master? He shall master Sin.
 Too hardy Soul with Sin the Field to try,
 The only Way to conquer was to fly,
 But thus long Death hath liv'd; and now Death Self shall
 die.

Christ is a Path, if any be misled,
 He is a Robe if any naked be;
 If any chance to hunger, he is Bread;
 If any be a Bondman, he is free.
 If any be but weak, how strong is he?
 To dead Men, Life he is;—to sick Men, Health;
 To blind Men, Sight; and to the Needy, Wealth;
 A Pleasure without Loss;—a Treasure without Stealth.

Despair, Presumption, Vain-Glory, &c. &c. are personified in different Parts of the Poem; but the preceding and following Stanzas, will be sufficient to give the Reader an Idea of it; and therefore, it would be unnecessary to quote all the Passages to which Mr. *Hervy* had referred.

Ere long they came near ‡ to a baleful Bow'r,
 Much like the Mouth of that infernal Cave,
 Which gaping stood all Corners to devour,
 Dark, doleful, dreary, like a greedy Grave
 That still for Carrion Carcasses doth crave.

* Faith. † Repentance. ‡ The Habitation of
 Despair described.

The

The Ground no Herbs but venomous did bear,
Nor ragged Trees did leaf, but every where
Dead Bones, and Skulls were cast, and Bodies hanged were.

Upon the Roof the Bird of Sorrow sat
Keeping back joyful Day with her sad Note,
And through the shady Air the fluttering Bat
Did wave her leathern Sails, and blindly float,
While with her Wings the fatal Screech-Owl smote
Th' unblest House, there on a craggy Stone
CELENO * hung, and made a direful Moan,
And all about the murdered Ghosts did shriek and groan.

Like cloudy Moon-shine in some shadowy Grove,
Such was the Light in which DESPAIR did dwell,
But he himself with Night for Darkness strove,
His black uncombed Locks dishevell'd fell
About his Face; thro' which as Brands of Hell
Sunk in his Skull, his staring Eyes did glow,
Which made him deadly look;—their Glimpse did show
Like Cockatrices Eyes, that Sparks of Poison throw.

Now he would dream that he from Heav'n fell,
And then would snatch the Air, afraid to fall;
And now he thought he sinking was to Hell,
And then would grasp the Earth; and now his Stall
To him seem'd Hell, and then he out would crawl:
And ever as he crept would squint aside,
Lest he should be by Fiends from Hell espy'd,
And forc'd alas! in Chains for ever to abide.

Christ's Triumph over Death by his Sufferings on
the Cross.

A Tree was first the Instrument of Strife,
Where Eve to Sin her Soul did prostitute;
A Tree is now the Instrument of Life,
Tho' ill that Trunk, and Christ's fair Body suit;
Ah, cursed Tree! and yet oh blessed Fruit!

* One of the Harpyes—See *Virgil, Æn. III.*

*Insule Ionio in magno: quas dira CELENO,
Harpyieque coluit alia.*

That Death to him, *this* Life to us doth give ;
 Strange is the Cure, when 'Things past Cure revive,
 And the Physician dies to make his Patient live.

Christ's Triumph over Death by his Passion in the
 Garden.

So may we oft a tender Father see,
 To please his wanton Son; his only Joy,
 Coast all about to catch the roving Bee,
 And, stung himself, his busy Hands employ
 To save the Honey for the gamefome Boy :
 Or from the Snake her rancorous Teeth eraze,
 Making his Child the toothless Serpent chace,
 Or with his little Hands her swelling Crest embrace,
 Thus Christ himself to watch and Sorrow gives,
 While dew'd in easy Sleep dead *Peter* lies ;
 Thus Man in his own Grave securely lives,
 While Christ alive with thousand Horrors dies ;
 Yet more for ours than his own Pardon cries :
 No Sins he had, yet all our Sins he bare ;
 So much doth God for others Evils care,
 And yet so careless Men for their own Evils are.

The Treachery of *Judas* is thus represented :

See drowsy *Peter*, see where *Judas* wakes,
 Where *Judas* kisses him whom *Peter* flies ;
 O Kifs, more deadly than the Sting of Snakes !
 False Love more hurtful than true Injuries !
 Ah me ! how dearly God his Servant buys !
 For God his Man at his own Blood doth hold,
 And Man his God for thirty Pence hath sold :
 So Tin for Silver goes, and Dunghill Drofs for Gold.

The Spirits of just Men made perfect, are very
 poetically described in the following Stanza :

No Sorrow now hangs clouding on their Brow ;
 No bloodless Malady empales the Face ;
 No Age drops on their Hairs his Silver Snow ;

No

No Nakedness their Bodies does embase ;
No Poverty themselves and theirs disgrace ;
No Fear of Death the Joy of Life devours ;
No unchaste Sleep their precious Time deflow'rs ;
No Loss, no Grief, no Change wait on their winged Hours.

L E T T E R CXXXII.

On Houbigant's Criticisms on Scripture.

Weston-Favell, March 19, 1755.

My dear Friend,

A Good while ago I received your kind Letter, and this Week your valuable Parcel. I confess myself obliged to your Candor, as well as to your Judgment, for excusing me, though I have not absolutely acquiesced in all your Remarks; as well as for giving me many excellent Corrections, which I have most thankfully adopted. I hope what I have written concerning Faith, will occasion some calm and friendly Debates; I want to have that Subject sifted, cleared, and stated. I must own, I am strongly inclined to side with our Reformers; I cannot but think they adhere to the Simplicity of the Gospel. Christ died *for me*, seems to be the Faith preached and taught by the Apostles.—I have not had Time to peruse Mr. **, nor your Manuscripts; you can hardly imagine, how my Time is engrossed, and my weak Spirits almost overbore, partly by revising the Work for a new Edition, which is put to the Press,—partly by answering a Variety of Letters, sent to me on Occasion of the Publication; some of which censure, some approve of the Performance.

I have

I have read with great Pleasure, your short Chronicle; have sent it to Mr. *Moses Browne*, and received it again: Hope you can spare it, till I peruse it a second Time.

I have lately been presented with a magnificent and costly *Hebrew Bible*, in four Volumes Folio, published by Father *Houbigant*, with which he has intermixed the *Apocryphal Greek Books*, styled by him *Deutero-Canonicali*:—Have you seen this Work, or heard its Character? The Author has subjoined Notes to each Chapter, which are employed chiefly in vindicating his Alterations of the Text. He is a bold enterprizing Writer, takes great Liberties with the sacred Text, and makes very many Alterations; often without the Authority of any Manuscript, purely from his own critical Judgment, or critical Conjecture.—If at any Time, you have a Mind to know his Opinion upon any difficult Text, I will either transcribe it in his own Words, or give you the Substance of it in *English*.

His Interpretation of *Gen. xxii. 14.* puts me in Mind of an Expression in your short Chronicle.—“It is my Opinion, *Abraham* had never so clear a Sight of the Day of Christ as at this Time.” I fancy, you will not be displeased with a Copy of the learned Jesuit’s Criticism. “Vocavit Nomen loci ejus יְהוָה יֵרָאָה Dominus videbitur.—Non videtur ne ab futuro יֵרָאָה aberremus.—Non videbit, non modo quia non additur quid sit Deus visurus, sed etiam quia in tota illa visione, Homini est videre, Domini videri; propter quam causam Deus Locum istum mox nomine Visionis insigniebat. Nimirum Deus *Abrahamo* id ostendit, quod *Abraham* vidit & gavissus est, seu Filium Promissionis unigenitum pro humano Genere Victimam olim futuram. Atque hoc illud est, quod Memoriae sempiternae *Abraham* consecrabat, cum ita subjungeret, Hodie in Monte Dominus videbitur; illud Hodie sic accipiens,

ut

ut accepit *Paulus* Apostolus illud *Davidis*, Hodie si Vocem ejus audieritis; quod Hodie tamdiu durat; quamdiu Sæcula illa durabunt, de quibus Apostolus, donec Hodie cognominatur. Errant, qui sic interpretantur, quasi *Moses* renarraret usurpatum suo tempore Proverbium. Nam si sic erit, non jam docebit *Abraham*, cur huic loco nomen fecerit, Dominus videbitur; quam tamen Nominum Notationem in sacris Paginis non omittunt ii, quicunque Nomina rebus imponunt. Quod contra plane docebit *Abraham*, si de eo *Moses* sic narrat, vocavit Nomen loci hujus, Deus videbitur; nam dixit, in Monte Deus videbitur."—This is a truly grand and delightful Sense; would bid fair for Preference, if it could be sufficiently established. But, besides other Things which might be objected to this Interpretation, it seems probable that the Lord did not appear to *Abraham*, only called to him *ויקרא*.—Christ says of *Abraham*, that he saw, not his Person, but his Day; *ἡμερα* signifies, I suppose, much the same as *דור* *דרות* the Remarkables, *τα επισημα* in any one's Life. He saw by Faith his Incarnation, Obedience, Death, all-satisfying Atonement, &c. Is not this the Meaning of our Lord?

Now I am upon the Subject of difficult Texts and exact Interpretations, let me desire your Opinion of *Isa.* xxx. 18. I have generally looked upon it, as a Declaration and a Display of God's infinitely free Grace, and profusely rich Goodness. The great *Vitringa* considers it in quite a different Light.—"Moram trahet *יחכה* Jehovah" (are his Words) "in Gratia vobis facienda."—For which Sense he adds the following Reason; "Quia Delicti Gravitas repentinam Gratiam non ferebat, secundum Rationes Justitiæ divinæ."—The next Clause he thus explains; "Propterea *רום*, i. e. exaltabitur Judicio & Justitia, antequam Gratiam in vos exerceat."—*Houbigant* on this Verse does nothing more

more than offer a small Alteration, for ירום he would read ירום præstolabitur, that this Verb may correspond with the preceding ירבה.

I proposed to have closed the Plan of *Theron* and *Aspasio*, with an explicit and pretty copious Treatise on *Evangelical Holiness* or *Obedience*; and to have shewn my true Believer in his dying Moments. If your Thoughts should happen to take such a Turn, be so good, dear Sir, as to suggest, what you think the most adviseable and advantageous Way of managing this important Point.—This would most effectually stop the Mouths of *Arminians*, and be the best Security against the Abuses of *Antimonians*. I could wish, if it were the Lord's Will, that I might live to furnish out one more Volume of this Kind, and then—*Manum de Tabula*.

As the new Edition is partly finished, and the Press proceeding at a great Rate, and as there will be some few Emendations, you will give me Leave to present you with a Sett of what I hope, will be least imperfect. Till this Edition is finished, let me be your Debtor in point of Promise; and in point of Affection and Gratitude I will be your Debtor, so long as I am,

JAMES HERVEY.

LETTER CXXXIII.

On the same Subject.

May 21, 1755.

Dear Sir,

MY Letters to you must always begin with Thanks, and will generally close with Inquiries.

I am

I am quite a Profelyte to your guarded and sober Method of using the *Hebrew* Manuscript; though I talked some Time ago, with an Adept in the sacred Language, and a most devout Student of God's Word, who would not so much as hear of Alterations, from any Authority, or any Account whatever; Corrections in an inspired Book, were to him little better than Sacrilege: The present Copy of the Bible, he apprehended, was in no Degree, not even a single Jot or Tittle, wrong. I subscribe your Reasons for rejecting Father *Houbigant's*, and in not admitting Mr. *Kennicott's* Exposition of the *Hebrew* Adagy, יחזה יראה.

I shall treasure up your Remark on the Relative אשר, and wish you had the designing or the superintending of the Cuts, which, the Printer of Mr. *Stackhouse's History of the Bible*, says, cost eight Hundred Pounds. I am delighted with your Interpretation of *Isaiab* xxx. 18. What a charming Representation it gives us of the divine Long-suffering, tender Mercy, and profuse Goodness! Oh! that I might live under the clear Manifestation of these lovely Perfections!

In *Psal.* xxxvi. 1. *Houbigant* would read לבו instead of לבי, and thus translates the Clause, "Loquitur impius juxta Improbiteriam quæ est in medio cordis ejus."

Instead of ציון, *Psal.* cxxxiii. 3. he would introduce שיא, and justifies his Alteration from *Deut.* iv. 48. Did you ever observe this Passage, and compare it with the Text under Consideration?

Psal. lxviii. 16. for הר בשן he would substitute דשן הר, "Mone pinguis," which Alteration he thus explains, and thus vindicates. "Est mons Dei, Mons Sion, in quem asportatur Arca Fœderis; qui mons, collatione facta cum cæteris Montibus, quorum Laus est Pinguedo sive Ubertas, laudatur ob ejus Pinguedinem;

nem; ex quo, videlicet, tempore eum Montem habitat Ille, qui pinguem fecit Domum Obed-Edom—Mons Altitudinum, altero in Membro, est Attributum Montis Sion, cæteris circum Montibus altioris. Itaque Mons Basan nihil hic ad rem; præsertim cum de Monte Sion ea hoc in Psalmo dicantur, propter quæ ille Mons fit Monti Sion longe anteponendus.

“*Gen. xx. 16.* Ego dedi Fratri tuo Argenti mille Pondo, erit id tibi pro Velaminibus Oculorum, seu tui tibi aderunt, seu cæteri quicunque Homines, ne forte te concupiscant. ונכחת, verbum pro verbo nam concupiscibilis es ob tuam Pulchritudinem; ex נכח *Arabico* Verbo, Ducere Uxorem vel Ejus Matrimonium ambire.” —Don’t you think, this Method of deducing the Sense of *Hebrew* Words, from the present *Arabic*, is precarious? If we knew the precise Signification which *Arabic* Words bore in the Days of *Moses*, and what Words were commonly used in that early Age, there would be surer Ground to proceed upon. But I apprehend the *Arabic* Language has undergone great Alterations, and received great Improvements, since that Period. That *Goliush’s Lexicon* is no more the *Arabic*, used in the Time of *Moses*, than *Johnson’s Dictionary* is the *English*, spoke in the Days of *Chaucer*.

My best Thanks for your Plan. I proposed to follow the Track of Mr. *Marshall*, in his Book entitled *The Gospel Mystery of Sanctification*; you are acquainted, I presume, with this valuable Piece of spiritual and experimental Divinity; THIS, and Mr. *Eryskine’s* Sermons, led me into those Notions of Faith, which are delivered in Dialogue xvi. If you have that Treatise, (*Marshall’s* I mean,) I should be much obliged for your Opinion of it. You ask, how *Houbigant* reads *Gen. xi. 32.*—Thus —“Fueruntque Dies Thare annorum quadraginta quinque supra centum.” This, he says, is according to the *Samaritan* Copy, and adds—“Cui Scriptioni adhærendum

hærendum esse, notat Sam. Bochartus; aliter enim cum Hebræo Cod. pugnantia dicturum Stephanum Diaconum, *Acts* vii. 4. Quod sic probatur. Dictum fuit Ver. 26. Thare fuisse annorum 70, cum gigneret Abrahamum. Infra dicitur (Cap. xii. Ver. 4.) Abrahamum fuisse annorum 75, cum ex Haran in Canaan profectus est. Ex quo efficitur ut Thare, tempore illius Profectionis, Annum ageret 145, atque adeo ut Thare, si quidem vixerit Annos 205, fuerit totos Annos 60, huic Profectioni superstes.—Quæ cum ita sint, non jam intelligitur, quare Stephanus dixerit Abrahamum fuisse, Mortuo jam Thare, in Chanaan profectum. Aut fallitur Stephanus, aut Statuendum cum Sam. Codice, non plus vixisse Thare, quam Annos 145. Nam per eum Numerum, Libri Genesis cum Stephano Discordia conciliatur.—Erroris Fontem aperuit Bochartus, in literâ ק 100, pro מ 40, exaratâ. Erroris Fons eo Manifestior, quod in Codicibus Germanicis litera ק pede hoc modo decurtato ק, fere similis est Literæ מ.” His marginal Reading of *Exod.* xii. 40. is thus.—According to the *Samaritan* Text, : יִשְׁבוּ בָאָרֶץ כְּנָעַן וּבָאָרֶץ מִצְרַיִם : וּמֹשֶׁה בְּכִי יִשְׂרָאֵל וְאַבְרָהָם אֲשֶׁר Which he thus translates (for his *Hebrew* Text is conformed to the common Standard, and only in the Translation his Corrections are introduced.) “ Commoratio autem filiorum Israel, & Patrum eorum qui in Terrâ Canaan & in Terrâ Ægypti habitârunt, fuit, &c.” In his Note on this Passage he refers the Reader to his Prolegomena; where after he has proved, that by admitting the *Samaritan* Reading, Difficulties otherwise inextricable, are cleared up and removed, he takes to Task *Grotius*, *Le Clerc*, and *Buxtorf*. You will perhaps be willing to see his Manner, which on many Occasions is like the *Scelerata Sinapis*, sharp as Mustard. “ Non incommode, inquit *Grotius*, sic explicatur: Exilium illud Ægyptiacum durasse usque ad Annum 430, ex quo Deus Abrahamo

hamo præsignificaverat. In qua Grotianâ explicatione Grotium desidero. Num exilium erat Ægyptiacum, tum cum Deus Abrahamo præsignificabat? Vel cui persuadebat Grotius Mosen hæc verba, ex quo Deus Abrahamo præsignificaverat, cum dicere vellet, omisisse? Quæ verba cum suo Marte Grotius, & sacrâ Paginâ invitâ, inferciat, num huic potius credemus, ut ea verba omiserit Moyfes, sine quibus intelligi non posset, imo secum ipse pugnaret, quam Samaritanis, quorum diligentiam commoneatur Judæos Scribas fuisse negligentes? Sed audiendus Joan. Clericus. Malim, inquit, *ακυρολογίαν* in Masoretico Codice agnoscere, quam Mendum. Vigilas, Clerice, cum hæc loqueris? Negas Hebr. in Volumine esse Mendum, hoc est, Erronem a scribis Judæis profectum; eò potiùs inclinas, ut sit *ακυρολογία*, hoc est, Mosis ipsius in temporibus notandis Indiligentia? Egregiam profecto Indiligentiam, ut Moyfes scripserit Annos 430, cum scribere debuisset Annos 215, eo præsertim loco, in quo Tempora tam diligenter notat Mosis, ut non modò Annos computet, sed ipsum etiam ponat Anni mensem, mensisque ipsum Diem. Quid Buxtorfium dicemus, non modò, ut cæteri Interpretes, hic tergiversantem, sed etiam planè negantem, fuisse hic quidquam à Judæis scribis Omissum? Heus tu Buxtorfi! Illamne fuisse Mosis Scriptionem putas, quâ Mosis Mosi contradicat, & aperte mentiri videatur? videatur sane, inquit; sed nihil quidquam amplius Mosen Scripsisse mihi quidem constat. Quonam igitur pacto, Buxtorfi, Mosen cum Mose conciliabis? Non conciliabo, inquit, si non potero, sed veto in Hodierno Cod. Heb. quidquam addi & suppleri. Quid ita? Quia, inquit, Codices Heb. omnes hic consentiunt & illud Additamentum ignorant. Quod si autem Scribæ alicujus lapsu, vel etiam plurium excidisset, non potuisset id fieri in omnibus exemplaribus, sed Buxtorfium nunc linquimus, Buxtorfianasque nugas, quoniam eas sumus non multò post

post confutaturi." I intended to have laid before you a Specimen of his very bold, and I fear, rash Attempts upon the sacred Texts; but these I must defer, till I have the Pleasure of subscribing myself, on another Paper,

Your most obliged,

And truly affectionate Friend,

J. HERVEY.

LETTER CXXXIV.

On the public Service.—Remarks on several Books.

Dear Sir,

I Keep Mr. E—'s Sermon for no other Reason, than to prevent its going into other Hands. I am ashamed and sorry to see, that so celebrated a College as — should send out *such* a Teacher of Divinity. However, I must acknowledge one Excellence in this Gentleman: He acts prudently at least, in not over-loading his Pages with Quotations from Scripture. Those stubborn pragmatical Things might, perhaps, have risen up, stared him in the Face, and confronted his Notions. Mr. ** he rightly judges, will serve his Turn, much better than St. Paul.—Who is *Philaethes* * *Cestriensis*? I see nothing valuable in his Work, but what comes from the

* *Philaethes Cestriensis*, is the feigned Name of a Gentleman, who wrote the Book Mr. Hervey here mentions, intitled, *An Impartial Enquiry into the Nature of that Faith which is required in the Gospel, as necessary to Salvation*: in which is briefly shewn, upon what righteous Terms Unbelievers may become true Christians, and the Case of the Deists is reduced to a short Issue. The Motto is,

In ipsa Fide sunt omnia opera quae diligit Deus.

Paper-mill and the Printing-press; the Paper and Type are indeed very beautiful. What a *wild* Proposition is that, Page 124, namely "that by Faith in Jesus Christ, we understand the Persuasion of the Mind, that Jesus Christ was sent from God to *redeem*, and to *instruct* Mankind." At this rate, the very Devils are endued with the Spirit of our God: They believe with this Persuasion of the Mind, that the Christian Revelation is *true*.—Amidst so many *palpable* Errors, who shall lead us into Truth? *He*, that is our gracious Master, and our wonderful Counsellor. Dear Sir, let us look unto *Him*, that he may, according to his Promise, guide us continually.—Next to the holy Word of God, let us study *Marshall* on *Sanctification*. For my Part, I am never weary of reading that incomparable, and most comfortable Book.

Are you, dear Sir, always *thinking*, how Good may be done? I say with *David*; "The Lord God of *Abraham*, *Isaac*, and of *Israel* our Fathers, keep this for ever in the Imagination of the Thoughts of the Heart of his Servant!" 1 *Chron.* xxix. 18.

As the publick Service of our Church is become such a *formal, lifeless* Thing; and, as it is too generally executed by Persons so dead to Godliness in all their Conversation, I question, whether it will be *Operæ pretium*, to publish the Exhortations to Ministers and to a devout Attendance on the Church Service, which you propose. I should much rather see from your Pen two or three lively, and animated *Forms of Morning and Evening Prayer*, with clear and short *Directions*, how to pray aright, and a proper *Method* of daily Self-examination. This printed in a Halfpenny Pamphlet, we might give away to any Body, indeed to every Body: And if one in twenty, or even one in fifty proved successful, our Pains and Expence would be abundantly recompensed. We should also hereby have some Handle

to lay hold on hypocritical, self-deceiving Souls. We might say, Neighbour, have you got those *Prayers* by Heart? Do you constantly *use* them, and *examine* yourself daily by those *Questions*?—Indeed, indeed, the Exhortations you propose, would only exasperate the Clergy.—'Tis dangerous to meddle with *them*, or their *Proceedings*.—You are, I hope, in the Way of Duty, and that is the Way of Peace and Safety. You may do much Good, by dropping a Word for Christ, on proper Occasions. You don't know, how *your* Words are, by the Generality, regarded; and it is impossible for Tongue to tell, how kindly our condescending MASTER will take the *least* Attempts, which proceed from the Love of his Name.

I intend soon, to return Dr. *Watts on the Love of God*.—I wish it was reprinted.—Pray did you ever read Dr. *Delaune's* Sermons? He was President of *St. John's College, Oxford*; and famed, I am told, for being a most accomplished Gentleman. He really has more of the Truth of the Gospel in his twelve Sermons, than in all the polite Sermons I ever read in my Life. For *my* Part, I set no Store by our *modern* Discourses; nay, I can hardly bear to read such insipid, unevangelical Harangues. Much rather would I read an Oration in *Tully*, or a Dissertation of *Seneca's*.

When you can spare the Reverend Dr. *Browne's Estimate*, and likewise his two Sermons preached at the Cathedral Church of *Carlisle* in 1746, just favour me with a *Sight* of them. I presume, they will not tell me of Jesus, who was crucified; therefore I shall soon be satisfied with their Company; for though I may find some Amusement from his fine Style, and striking Sentiments, yet I find *no Consolation* in any Name, nor in any Thing, but only in the grand Propitiation and everlasting Righteousness of our Lord and Saviour Jesus Christ.—Thanks for Dr. *Akenfide's Ode to the Country*

Gentlemen of England.—He wrote this with a very good Intention, and he is certainly a Man of Genius; but to *me* this Ode reads somewhat flat: I fear, it will not rouse and animate, like the Poems * of *Tyrtæus*.

This probably will find you returned in Safety from your Journey.—When the Journey of Life is over, I hope we shall sit down together in everlasting Rest; and see his Glory, who endured the Cross, and despised the Shame. Till then, and then much more, shall I be,

Most affectionately your's,

JAMES HERVEY.

LETTER CXXXV.

On presenting his Theron and Aspasio.

1755.

Dear Sir,

Herewith I send you the new Edition of *Theron* and *Aspasio*. It desires your Acceptance and your Prayers, that it may be for the Praise of the Glory of God's Grace in Christ, and for the Edification of his People in Faith and Holiness.

You will find Dialogue xvi. somewhat altered; and rendered, I hope, less incorrect, than in the *former* Editions: It contains the genuine Sentiments of my Heart: But if they recede a Hair's Breadth from the unerring Standard, if they differ in one Jot or Tittle from *God's holy Word*, in that Jot or Tittle, I most earnestly wish, the World may *not* receive them, and that I myself may

* *Tyrtæus* was a Poet of *Athens*, who by his Poem, pronounced at the Head of the Army, inspired the *Spartans* with so much Courage and Contempt of Death, that they obtained a glorious Victory.

have

have Grace to *retract* them. What you meet with, that appears contrary to the λογος υγιης, ἀκατάγνωτος*, freely point out. This will please, this will profit, and therefore this will oblige,

Dear Sir, your affectionate Friend,

J. HERVEY.

P. S. You will permit me to keep your Manuscripts a little longer; one of them, the *Scriptural Chronicle*, a Person is transcribing. May the blessed Jesus transcribe his Word and his Image on our Hearts!

* L E T T E R CXXXVI.

Direction and Comfort to two condemned Malefactors.

My poor Fellow-Sinners,

I Received a Letter from you, and should have visited you, but my Health is so much decayed, and my Spirits are so exceedingly tender, that I could not well bear *the Sight* of your Confinement, your Chains, and your miserable Circumstances, as I can hardly bear the Thoughts of your *approaching Execution*, and your ex-

* This Letter was wrote from *Weston-Favell* to two condemned Malefactors, in *Northampton Goal*, (namely, *James Smart* and *Joseph Brown*) about the Middle of *July*, 1755. It may not be improper to add, that our Lord in pardoning *the Thief on the Cross* in such an extraordinary Manner, hath shewn us what he CAN do, that none may despair: But he hath likewise declared in his holy Word what He ordinarily WILL do, that none may presume. He hath plainly told us, that "without Holiness no Man shall see the Lord." (*Heb. xii. 14.*) And that "every one shall receive the Things done in the Body, according to that He hath done, whether it be good, or bad." (*1 Cor. v. 10.*)

treme Danger of *everlasting Destruction*. But because I cannot come *in Person*, I have sent you the *following Lines*, which I hope you will *consider*; and which I beseech the God of all Grace to accompany *with his Blessing*.

You have been already condemned at an earthly Tribunal; you are also condemned by the Law of God; for it is thus written, "Curfed is every one, that continueth not in all Things that are written in the Book of the Law to do them *." If every Violation of the *divine* Law exposes you to a Curse, what a Multitude of Curses are ready to fall upon your unhappy Souls!—And remember, this is not the Curse of a mortal Man, but of the great, eternal, infinite God. If it was dismal to hear an *earthly Judge* command you to be hanged by the Neck till you are DEAD; how much more terrible to hear the *almighty Judge*, denounce that unalterable Sentence, "Depart from me, ye Curfed, into everlasting Fire, prepared for the Devil and his Angels †."—Had you committed but one Sin, this would have been your deserved Doom: "The Wages of Sin," of every Sin, "is Death ‡." How much more of those manifold Sins and multiplied Transgressions, of which your Consciences must accuse you!—You are soon to suffer the Punishment of the *Gallows*, and you are liable to the Vengeance of the most high God; for thus saith the holy Word, "The Wrath of God is revealed from Heaven against *all* Ungodliness and Unrighteousness of Men §." If against *all*, and *every Instance* of Ungodliness, then how much more against *your Crimes*, which have been of the most abominable and horrid Kind!—The Wrath of God! Tremendous Word! Who knoweth the Weight and Terror of his Wrath? At his Rebuke the Rocks melt like Wax, the Earth

* Gal. iii. 10. † Matt. xxv. 41. ‡ Rom. vi. 23. § Rom. i. 18.

is shaken out of its Place, and the Pillars of Heaven tremble. How then can you endure the Furiouſneſs of his Wrath, and the Severity of his Vengeance? And that, not for a Day, a Month, or a Year, but through all the Ages of Eternity! Yet *this* is the Doom of *them*, that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt. "They ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power." What can you do in this diſtreſſed Condition? What indeed! If you had a thouſand Years to live, you could not atone for *one* Offence. How then can you make Satisfaction for *Millions* of Provocations, in the Space of a few Days?—Alas! you are loſt, utterly loſt, in yourſelves irrecoverably loſt. May the God of all Power, make you *ſenſible* of your undone State! *ſenſible*, that you are upon the Brink, the very Brink, of an amazing, an unfathomable Downfall. Perhaps you may ſay, is there *no Hope* then? Is the Door of Heaven *ſhut*, and without any *Poſſibility* of being opened to us? Muſt we ſink into unquenchable Burnings; and is there not ſo much as a Twig for us to catch at? Yes, my poor Fellow-Sinners, there is not only a Twig, but a Tree, even the Tree of Life, a ſure Support, which if the Lord enables you to lay hold on, you may yet, even yet, be ſaved. Oh! beg of his wonderful Goodneſs to accompany what you are going to read, with his holy Spirit.

Chriſt, the all-glorious Son of God, *pitied* the deplorable Caſe of ſuch Sinners. He not only pitied, but reſolved to ſuccour and relieve them. For this Purpoſe HE came into the World; and was made *Man*. Nay more, he came into the Place, and ſtood in the Stead of Sinners.—Be cauſe *we* had broke the Commandments of the Law, *He* fulfilled them in all their Perfection. Be cauſe *we* deſerved the Punishment of the Law, *He*

sustained it in its utmost Extremity.—He became poor, and had not where to lay his Head, though Heaven and Earth were all his own.—He submitted to Scorn and Reproach, though all the Angels of God are bidden to worship Him. Nay, He was condemned to Death, the most shameful and tormenting Death, far more shameful, and unspeakably more tormenting, than the Death, which *you* must shortly undergo. He suffered unknown Pangs in his *Body*, and inconceivable Anguish in his *Soul*, from the Indignation of God. In a Word, He suffered all that Shame, all that Torment, all that Vengeance, which the unnumbered Sins of the whole World deserved. Here then is your Door of Hope.—Sins are borne by Christ, and though there be much Iniquity, “there is no Condemnation to *them* who are in Christ Jesus *.”—“Wrath is borne by Christ, so that Sinners who deserve eternal Vengeance, are reconciled to God, and saved from Wrath through *Him* †.”—A Righteousness is wrought by Christ, a perfect and everlasting Righteousness, such, as brings incomparably greater *Honour* to God’s Law, than all our Transgressions brings *Dishonour*. By all this He has merited, and obtained a full Deliverance, and a complete Redemption.—Are you not ready to cry out—O blessed Saviour! O precious Redemption! What a Happiness, if we might be *interested* in this Saviour, and *partake* of this Redemption! Millions of Worlds for such a *Blessing*!—You need not give Millions of Worlds, no, nor any individual Thing. These *Blessings* are given freely “without Money and without Price,” without any *deserving* Qualifications in *us*. “All, who are justified, are justified *freely* through the Redemption, that is in Christ Jesus.”—But we are Sinners, vile Sinners; we have not only Nothing good, but much and grievous

* Rom. viii. 1.

† Rom. v. 9, 10.

Guilt.—The Lord convince you of this more and more ! yet remember for *whom* Christ died, “ He died for the *Ungodly*.”—What says St. *Paul* ? “ In due Time Christ died for the *Ungodly* *.”—He died for the *Unjust*.—What says St. *Peter* ? “ Christ hath once suffered for Sins, the Just for the *Unjust* †.”—What says our Lord himself ? “ The Son of Man is come to save that, which was *lost*.”—Are you not *ungodly* Men ? are you not *unjust* Persons ? are you not *lost* Creatures ? For such, even for such the divine Jesus *died*. Wonderful Love ! adorable Compassion ! The Lord enable you to *lay hold* on this Hope set before you !—Perhaps, you may say —We are not only Sinners, but the *chief* of Sinners.—Oh that you were convinced of this !—To be the *chief* of Sinners, makes you unpardonable before *Men* ; but this is no Difficulty with Christ, and should be no Hindrance of your *coming* to Christ. Christ’s Merit and Righteousness are infinite. They are as able to satisfy for a Debt of ten thousand Talents, as for a Debt of a single Farthing. Hear what the Scripture saith upon this Subject, “ This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save *Sinners*, of whom I am *Chief* ‡.” He came not to save *Sinners* only, but the *very chief* of Sinners. And he is *able* to save them to the very uttermost.—But our Sins are heinous, they have been often repeated, and long continued in.—What says the Apostle ? “ The Blood of Jesus Christ cleanseth from *all Sin*.” Another Apostle declares, “ by *Him*,” by the *divinely excellent* Redeemer, “ *all*, that *believe*, are justified from *all* Things, from *all* Accusations, be they ever so numerous ; from *all* Iniquities, be they ever so enormous.” Nay, so wonderfully efficacious is the *Power* of his Death, that, “ through his *great Atonement*, Sins, which

* Rom. v. 6.

† 1 Pet. iii. 18.

‡ 1 Tim. i. 15.

are as Crimson, are made white ; white as Snow *.”—
 But will Christ vouchsafe this great Salvation to *us* ?
 Hear his own Words, “ *He, that cometh to me for Pardon*
and Salvation, I will in no wise cast out.” Be his Guilt
 ever so great, this shall be no Bar. I will not on *any*
 Consideration reject, or deny his Suit. Only let him
come as a poor, undone Creature, and he shall find me
willing, and *mighty* to save ; nay, he *invites* you to come.
 These are his gracious Words, “ Come unto *me*, all ye,
 that labour and are heavy laden,” heavy laden with Sin
 and Misery, “ and I will give you *Rest* †.” I will de-
 liver you from going down into the Pit, I will deliver
 you from the Vengeance of eternal Fire. *All* your Sins
 shall be upon *me*, and all my Righteousness shall be
 upon *you*.—Go to a *great Man* on Earth, beg of him
 to use his Interest in your Behalf ; He would scorn to
 take Notice of you. But your dear, tender, compas-
 sionate, most condescending *Saviour*, invites you to
come to him, and assures you he will not abhor, nor *cast*
you out.—Go to your *earthly* Judge, intreat him on your
 bended Knees, to *pardon* you.—He, perhaps cannot,
 must not : The Laws forbid him. But it is not so with
 Jesus Christ, He has made a full Satisfaction for Sin :
 He has made an infinite Atonement for Sin ; and were
 your Sins ten thousand thousand Times greater than
 they are, before the *Power of his Death* they would all
 vanish away ; by the washing of his Blood, they would
 all be as though they had never been.

This then should be the *one Desire* of your Souls,
 your *incessant Prayer* to God, that you may *come* to
 Christ, that you may *believe* in Christ, that you may be
found in Christ : Then you will not perish, though you
 deserve it, but have everlasting Life, through his Name ;
 then you will have just the *same* Foundation for your

* Isai. i. 18.

† Matt. xi. 28.

Hope,

Hope, as I must myself have when I shall depart this Life: When I shall be summoned to the great Tribunal, what will be my *Plea*, what my *Dependence*? Nothing but *Christ*! Christ, would I say, has been wounded for my Sins, therefore they will not be punished in me. Christ has fulfilled all Righteousness in my Stead, therefore I trust to be justified when I am judged. I am a poor unworthy Sinner, but worthy is the Lamb, that was slain, for whose Sake I shall receive both pardoning Mercy, and everlasting Glory. This is *my* only Hope; and this is as free for *you*, as it is for your Friend and Fellow-Sinner,

JAMES HERVEY.

P. S. What I have *written*, I shall beg of God to *bless*; and will attend you with my *Prayers*, though I cannot visit you *in Person*.

LETTER CXXXVII.

The Plan of Supplement to his Theron and Aspasio.

Weston-Favell, Sept. 10, 1755.

My dear Friend,

YOU may justly wonder, that I have not acknowledged the Favour of your last, long before this. Do me the Justice to believe, that it is not owing to the least Disesteem of your Correspondence, or any Insensibility of your Kindness. I hope my Heart is, though sadly depraved, yet sincerely grateful; and I am sure, I esteem your Letters as Treasures: Though I destroy almost all I receive, every one of your's is preserved. Let me, therefore, earnestly beg that you will

will not follow my Example, but suffer your Letters to be much more speedy in their Arrival than mine.— You would more easily excuse me, if you knew me. The Grasshopper is a Burden to me. Every Blast blows me down, or my continual Indisposition and inconceivable Languors pierce through me: I now hang a swelled Face over my Paper; occasioned only by taking the Air Yesterday in my Chair, and finding a sharper Atmosphere, than for many Weeks I had been accustomed to. Pray for me, dear Sir, that, established in Christ, and strong in his Faith, I may be looking for, and hastening to the coming of the Day of God; when this poor, enervated, crazy Body will (to the everlasting Glory of free Grace) be made like unto Christ's glorious Body.

I live with my Mother and a Sister: Our Method is every Morning at Nine, when we breakfast, to read a Verse or two from the Bible, and make it the Subject of our Conversation. The other Day, we were reading in *Psalms* lxxxiv. 4. Immediately a Doubt arose in my Mind, how the Fact, which is here affirmed, could possibly happen. Could the *Sparrows*, and *Swallows* build their Nests, lay their Eggs, and hatch their Young, on God's *Altar*, which was every Morning and Evening *statedly*, and I suppose many other Times in the Day *occasionally*, surrounded by Crouds of Worshippers, on which the sacred Fire was constantly burning; and which was in a Manner covered with Flame and Smoke, whenever the Sacrifices (אֲשִׁים) were offered. Now to have *Birds* lay aside all their Fear of Man, their greater Dread of Fire, and make such an *Altar* their House, is strange, is scarce credible, and must, if true, be miraculous.—Consulting *Houbigant*, I find, he was sensible of the Difficulty, and solves it, not from any Manuscript, but from his own Invention; thus:

thus:—*Nos vero, ne Oratio trunca maneat, supplemus, ante את מנבחותי, hæc duo Verba, ואני מתי, Ego vero quando tandem, tacito Verbo אהיה, adero ad, quod solet reticeri.*

I have met with other bold Strokes in this Commentator, which I want to submit to your Examination. But these let me postpone, in order to desire your Opinion concerning *the Plan of my new Work*; which, with a weak Hand and desponding Heart, I have sketched out, determined to try (though with very little Hope of being enabled to execute) resting satisfied in this Persuasion, that the Issue of Things are in the Hand of the Lord, and He will frustrate, or accomplish, as he knows to be most expedient.

The PLAN of the Supplement to THERON and ASPASIO.

Pleasure and Happiness of Christ's Religion (for I am of the same Mind with Mr. Marshall in his *Treatise on Sanctification*, namely, that we must partake of the Comforts of the Gospel, before we can practise the Duties of the Law)—Theron oppressed with Fears, on Account of his numerous Sins.—Discouraged with Doubts, on Account of his imperfect Obedience.—The Cordials of the Gospel re-administered, with some additional Spirit and Strength.—Objections to Assurance of Faith stated, discussed, answered.—Vital Holiness; its Nature, Necessity, Excellency.—Its grand Efficient; the blessed Spirit—Its principal Instrument, true Faith, mixed with which, the Scriptures, the Lord's Supper, Prayer, the divine Promises, are powerful and effectual Means: disunited from which, they are a dead Letter and insignificant Ordinances.—The evangelical Principles of Holiness, such as "I beseech you, by the Mercies of God, ye are bought with a Price, ye are the Temples of the living God, &c."—All these Privileges, though not hereditary, yet indefeasible; or the

final Perseverance of the Believer.—Our Friends part, renew their Correspondence; *Theron* desires to glorify the God of his Salvation, asks Advice concerning the best Method of Family Worship, educating Children, instructing Servants, edifying Acquaintance.—On each of these Particulars *Aspasio* satisfies his Inquiry, enlarges on the Subject of Education, *especially of Daughters*; as *that* seems to be most neglected, or the proper Way of conducting it at least understood.—Letter on the Covenant of Grace, comprising the Substance, and being a Kind of Recapitulation, of the three foregoing Volumes.—*Aspasio* seized with a sudden and fatal Illness; his Sentiments and Behaviour in his last Moments.

If, dear Sir, you see any Thing in *this Plan*, which is improper, correct it; any Thing, which is defective, supply it; and if any Thoughts occur on any of the Topicks, be so kind as to suggest them.—Pray have you ever seen a Book, lately presented to me, and intitled, *The Marrow of modern Divinity**, with Notes by Mr. *Boston*? If you have seen it, you will not deny me the Satisfaction of knowing your *Sentiments* concerning it. Yesterday a learned Minister (a Stranger) called upon me, and among other Subjects, we talked of that remarkable Passage in *Isaiah*, “She hath received of the Lord’s Hand *double* for all her Sins.” What do you think is the exact Meaning of the Prophet? כפלים is a peculiar Word. *Houbigant* translates the Clause, *Postquam pro Peccatis suis Multis dedit Domino duplices Pœnas*; and supposes the two Captivities, *Assyrian* and *Roman*, to be the *double Punishment*. My pious Visitant referred it to the Satisfaction made by

* The thirteenth Edition was printed in 1745.—The Author endeavours to reconcile and heal *unhappy Differences* on several disputable Points; and writes in a plain familiar Style without Bitterness against, or indecent Reflections upon others.

Jesus Christ. I objected, that God, not the Church, received this. To which he replied, that the Church receives the Benefit of the Satisfaction; and the Expression might be synechdochical, the Thing purchased for the Thing purchasing. This Interpretation, I fancy, would have been clearer and less exceptionable, if he had used the Word Punishment, instead of Satisfaction. Then, as Christ and the Church are one, *his* Sufferings might be called *her's*, and *his* Righteousness is reckoned *her's*.—*Vitringa* gives a *future* Signification to the Verb לקחה. She shall receive, not *double Punishment*, but *double Blessings*. Agreeably to that Doctrine taught by St. Paul, "Where Sin hath abounded, Grace shall much more abound."—I shall be glad of your Opinion on this Point; glad of your Assistance in my purposed Work, and above all, glad of your fervent Prayers for,

Dear Sir, your obliged, and faithful Friend,

JAMES HERVEY.

LETTER CXXXVIII.

Remarks on various Books.

THANKS to my dear Friend for the Perusal of Dr. Glynn's Poem, intitled, *The Day of Judgment*. It is not void of Elegance and Spirit; but, methinks, it wants that Energy and Pathos, which on so interesting and solemn an Occasion, should awe, transport, and agitate our Souls. But the great Deficiency is, that it neglects to ascribe proper Honour to Jesus Christ. He is, indeed, *slightly* mentioned, just at the Close; but He should have made the distinguished Figure throughout the whole Piece. All Judgment is committed

mitted to *Him*. St. Paul calls the Day of Judgment; the Day of *Christ*. "We must all stand before the Judgment-Seat of Christ; then shall we behold the glorious appearing of the great God, even of our Saviour Jesus Christ." But not a *Glimpse of this* is seen in Dr. Glynn's Poem.

—Do you ask, what I think of the polite ***'s Sermon? It is a mere moral Essay, not a Sermon:—It wants the Light of Christ.—To speak the Truth, I think it an errant Cyclops.

Monstrum, horrendum, cui Lumen ademptum.

A hideous, eyeless Monster. *Virgil Æn. B. III.*

From such *Preachers*, and such *Sermons*, good Lord deliver us! Is any Remedy for Sins comparable to the Blood, the Righteousness, the Intercession of a divine Redeemer? Pity, ten thousand Pities, so great a Man (for so the Author really is) should not *know*, or should totally *overlook* the grand Peculiarity of the Gospel. It grieves me to think, such unchristian Doctrine should be thus propagated: If a fair Opportunity offers, I would gladly bear my Testimony against such enormous *Perversion* of the Gospel of Christ.

I cannot think the Manuscript Sermon, which you have now sent me, is of such distinguished Excellence, as to deserve a Publication. It does not seem calculated either to alarm, to comfort, or impress.—There is nothing of the Orator, no searching Application, no striking Address.—The Preface is not so judicious as I could wish, it anticipates what is said under the following Heads, and renders some Part of them tautological. The Text is not exhausted. Of several emphatical Words no Notice is taken. "*I say unto you, Ye shall in no Case;*" of the Kingdom of Heaven nothing particular is said. Indeed, there is a Hint or two in
the

the Conclusion, referring to this Subject; but too rambling, indistinct, and not with such a Similarity to the Text as might be observed.—The *Preacher* supposes all his Hearers to be of the *same* Character, and ranks them all in *one* Class. A Practice which discerning People will not admire; and which is hardly consistent with the apostolical Rule, “ Rightly dividing the Word of Truth;” or with our Lord’s Direction, “ To give *each* his Portion,” suited to their respective States.—I love Mr. R*** as a worthy good Man, but I declined the Office of revising his Sermon, because I was sensible, I could not make it such, as I should chuse to see printed. However, if it is printed, I heartily wish the Blessing of the Lord might attend it; that true Religion may be promoted, and immortal Souls edified.

When the Pope is installed, he is reminded of this most weighty Truth; *Sancte Pater, Dies Æternitatis cogita*. Let me say—*Vir dilectissime, Dies Æternitatis cogita*.—We were all pleased with your last Conversation. It was like your *Book*, and like *yourself*.—Remember, my dear Friend, when you are in Company, that you have written *a pious Book*, and do not invalidate all your Exhortations to *others*, by forgetting them in your *own* Conversation. It is *this*, ah! it is *this*, which destroys what we build; confirms People in Lukewarmness; and does unspeakably more Mischief than can be enumerated in this Letter.—“ Let no *corrupt* Communication proceed out of your Mouth,” says St. Paul, “ but *that*, which is good to the Use of *edifying*, that it may minister *Grace* to the Hearers.”

The Paper you inquire after is lost in the *immane* *Barathrum* of my loose Papers. If ever it emerges, it shall be restored.—May my Friend’s Soul be, not as the

present State of the Pastures and Meads, but as a watered Garden, whose Waters fail not.

—I have perused Mr. *Witherspoon's Essay on imputed Righteousness*: May we every Day experience that sanctifying *Efficacy*, on which his Discourse turns. “Sanctify them,” saith our Lord, “by thy Truth.”—I thank you for your Admonition: I will bear it in my Memory; and may our divine Master enable me to observe it!

—Oh, for a candid Spirit! It gives Gracefulness to our Cause; it diminishes not the Weight of our Argument, and surely it does Honour to the Christian Character.

—Thanks for Mr. *Mason's* * *Odes*. Polished Performances; but not equal, in my Judgment, to his *Isis*, or his *Monody on Pope*. I think, I could point out a *Defect* (or two) in *these* Poems, but nothing defective could I discern in *those*. 'Tis Pity but *Gratitude* to the supreme Benefactor actuated our Hearts, and guided our Pens. The rich Benefits of *Memory* displayed by the elegant Mr. *Mason*! and not one Acknowledgment to the blessed *Author of all*. The *Poet* shines, but where is the *Christian*?

I am, ever your's,

JAMES HERVEY.

* *Odes on Memory—Independency—Melancholy—and the Fate of Tyranny.*

LET-

LETTER CXXXIX.

*On various Subjects.**My dear Friend,*

THIS Morning I wrote to my Bookseller, and therein told him, that I think he need not be much concerned at the scurrilous Treatment, which the Reviewers have bestowed on my Edition of *Jenks's * Meditations*. It will injure their own Character, and lessen their own Credit; not depreciate the Works of that excellent Man.—I do assure you, it gives me not the least Concern; I do not covet Reputation; I desire, every Day, to be more and more dead to the Honour, that cometh of Men. Yet it is my sincere Opinion, that such very foul and very abusive Language would awaken in the generous Reader a Spirit of Resentment,

* Mr. *Jenks* was Rector of *Harley* in *Shropshire*, and Chaplain to the Right Honourable the Earl of *Bradford*. Mr. *Hervey*, in 1757, published in two Volumes, Octavo, a neat Edition of his *Meditations upon various and important Subjects*, to which he wrote an introductory Preface, in which he says (speaking of this Work of Mr. *Jenks's*) that “there is scarce any Circumstance of the Christian Life, which solicits the Assistance of a spiritual Physician, but may be accommodated with seasonable and suitable Relief from this ample Dispensatory of Edification, Exhortation, and Comfort (See 1 *Cor.* xiv. 3.)—Here are (if I may pursue the medicinal Allusion) Cordials to cheer the Drooping, Restoratives to heal the Back-sliding; Stimulatives to quicken the Supine; with Lenitives to ease the Anguish of Conscience, and make the Bones which Sin has broken, to rejoice (*Psal.* li. 8.)—Neither are we clogged with a tedious Multiplicity of Remedies, in any Case of Distress; nor wearied with a dry Detail of all that can be said upon any Point of Inquiry.—On the contrary, the most spirited Doctrines, and the most sovereign Consolations are both skilfully selected, and pertinently applied, with this well-judged Design of improving and exhilarating the Mind, without overcharging or burthening the Memory.”

As a Proof I inclose a Letter from Mr. P—, a very ingenious young Clergyman, whom I sometime ago mentioned to you under this Character. The Letter, I think, will do him as much Honour as it does me : It is fit to appear in Print ; but I would on no Account take any such Freedom, with a private Epistle.—I would not have our Friend in *London* give himself any Manner of Trouble to prevent any future Instances of this Kind of Benevolence from the *Reviewers*. I depend not on *their* Favour, but on *Him*, whom Heaven and Earth, and Hell obey. Who constrained even *Balaam* to say, “ How shall I *curse*, whom the Lord hath *not* cursed ? ” We are all obliged to my dear Friend for interesting himself in our Behalf, but we desire him not to take the Trouble of writing on *Tuesday*, because it will be too late. The little Closets are to be put up for Sale on *Monday*, and *A—* will, I suppose, out-bid my Brother ; yet if disappointed in *this*, blessed be God for a Treasure in Heaven that faileth not. An Inheritance, that is *αθάνατος*, not perishable, but lasting as Eternity ; *ἀμάντος*, not tarnished, but free from every Circumstance of Alloy ; *ἀμαραντος*, not fading, but always in the fullest, freshest Bloom of Perfection, Glory, and Joy.—

Poor Mr. *Hunter*, I am informed, has almost lost his Sight, is extremely ill ; his Life, it is thought, will follow his Sight. Lord, that *He* and *we* may see by Faith the Lord's Christ !—Blessed be God, in Christ all Fullness dwells, all Fullness of Merit and Righteousness, of Grace and Salvation ; and this is for the Unworthy, for Sinners, for “ whom ever will ; ” therefore, for my dear Friend, and for

His ever affectionate,

JAMES HERVEY.

LET-

L E T T E R CXL.

*On his epistolary Insolvency.**Weston, Aug. 12, 1754.**Reverend and dear Sir,*

I Received your Favour from *Issington*, and acknowledge myself *indebted* to you for a preceding one from *Scotland*. I am both to *you*, and to *other* of my worthy Correspondents, quite an *Insolvent*; yet trust my many Infirmities, in Concurrence with your Candour, will plead my Excuse.

I called myself an *Insolvent*; but I shall ere long make one publick Effort to pay from the Press, all my Debts of an epistolary Nature; the Payment, I confess, will not be in the very same Specie, but it will bear the same Image and Superscription, not *Cæsar's* but *Christ's*: This will recommend it to my Correspondents, and not only bespeak their kind Acceptance of it, but engage their cordial Prayers in its Behalf. Do, my dear Sir, remember my poor Enterprize, when you call upon *him*, who is omnipotent: He can bid the wounded come against the Fortrefs, and the Lame take the Prey. Unless *He* succour, unless *He* support, what can Impotence itself expect, but to miscarry in the Attempt, and be a laughing Stock to the Enemy: But I read (and this encourages me) "It is not by Might, nor by Strength, but by my Spirit, saith the Lord."

I did not know till your's informed me, that Mr. ** was gone to his *long*, and I trust to his *happy* Home. Oh that *we*, who survive, may have our Affections fixed *there*, where our God and Saviour resides, whither our Friends and Relations are removed.

I wish

I wish you and your Wife much Joy in each other, but much more in Christ Jesus. As the Bridegroom rejoiceth over the Bride, so may the Lord your God rejoice over you *both*. Let me beg of you to present my affectionate Salutations to good Mr. G—. Assure him, that my Silence did not proceed from any Indifference to his Friendship, or Disesteem for his Work; but I was much indisposed. I had nothing to communicate, and to have written in such Circumstances, would have been burdensome to *me*, and unserviceable to *him*.—My respectful Compliments attend Mrs. O—, your Wife, and yourself, and I intreat your united Prayers for,

dear Sir,

Your sincere Friend, and Brother in Christ,

JAMES HERVEY.

P. S. The inclosed Collection of scriptural Promises, are a little Present which I make to my People. They are intended to be pasted, one at the *Beginning*, the other at the *End* of religious Books. Perhaps some of your Friends may not disdain this spiritual Nosegay, because, though little, it is culled from the Garden of God.

LETTER CXLI.

On the Character of Mr. Walker, of Truro, and the Rules of his religious Society, and the Charge to them.

Wednesday Morning.

Dear Sir,

I Was lately favoured at *Weston* with a Visit from the Rev. Mr. *Walker*, of *Truro*, who is indeed a most excellent Man, much of a Gentleman, and seems well to

to deserve the Character He bears: There is something in him very engaging, yet very venerable.—During our Conversation, I felt a Kind of reverential Awe on my Mind, blended with more than fraternal Affection. How old is he? By his Looks he appears to be past Forty. What a Reproach is it to our Men in Power, nay to the Nation itself, that so valuable a Person should at this Time of Life be no more than a Country Curate.—But He, good Man! disregards the Things of *this* World.—*That Time*, which too many of his Brethren spend, to the Disgrace of their Function, in worldly Compliances, and hunting after Church Preferments, He employs as a faithful Labourer, in the Vineyard of Christ; and pays all due Obedience to the Apostles important Injunction “Redeem Time!”—How would some of the primitive Bishops have sought after a Man of his exemplary Piety; and have given him every Mark of their real Esteem. *Sed tempora mutantur, & nos mutamur in illis.*

I am much pleased with the Account of the Religious Society at *Truro*, of which Mr. *Walker* is the Founder, and present Director.—’Tis an admirable *Plan*! I would have endeavoured (had my Health permitted my Attendance) to have formed one of the same Kind at *Northampton*. I heartily wish so useful an Institution was more known, and well established in all the principal Towns in this Kingdom; as I am persuaded such a Society must be productive of great Good, and in some Degree revive the drooping Interest of Christianity, wherever it was prudently managed.—We had in this Neighbourhood a religious *Assembly*, of which I myself was * a Member, but no one could be admitted, who did not understand *Greek*, as the chief Design of

* The Rules and Orders of the *Assembly* here mentioned, are inserted in Vol. I. p. 291—304.

that Meeting was to *improve* each other in *scriptural* Knowledge; and consequently could be of little Use comparatively with Mr. *Walker's* Plan.

I have lately read Mr. *Warton's* Edition of *Virgil*, and much approve the printing the *Latin* on one Side, and his poetical Translation on the other: He is a clever Man, but I think he might have enriched his Notes with many more Observations on the Beauties and masterly Strokes of the Poet.—I would not for my own Part give a Straw for the most accurate Disputations upon a chronological or geographical Nicety; but I would applaud and thank the Critick who will assist me to see the Art and Address, to feel the Force and Fire, and to enter into the Spirit and Delicacy of such an Author as *Virgil*.

I am, dear Sir, with great Respect,

Your obliged and very humble Servant.



JAMES HERVEY.

END OF THE SECOND VOLUME.

